



Kyo Shin Kim's Family Stories

By John Chungmin Kim
From Korea

"The meek will inherit the land and enjoy great peace."

(Psalm 37:11)

freshdailymanna



John Chungmin Kim

Introduction

Recently I have thought what could have happened to Jews if Abraham, Isaac, and Jacob had not told their stories to their descendants over and over and Moses had not written their stories in writing. I am sure there would be neither Bible nor Jews who have contributed so much to our lives as we have seen them now.

The Bible has given strength to Jews to solve domestic problems as well as withstanding foreign oppressions; they believed they were the chosen people who have special privileges and blessings, as long as they loved God and followed His commandments.

I believe it is my job to write about my ancestors, my father, and me so that my descendants can have a good understanding of their proud roots and be inspired by this story. There have been many prominent historical figures among our forefathers in Korean history. I have dream that my descendants will multiply to become as numerous as stars in the sky and many of them will become prominent figures in the world arena just as some stars are brighter than others in many generations to come.

My father became a devout Christian, and I inherited his faith. Knowing that God is with me, I have been able to overcome fear and found peace of mind. My father believed that the Korean could become better and stronger people if they lived according to God's laws in the Bible. I have tried, and it worked for me. I hope all my descendents decide to follow the footsteps of our forefathers, my father, and me, while they are reading this book even after hundreds of years later.

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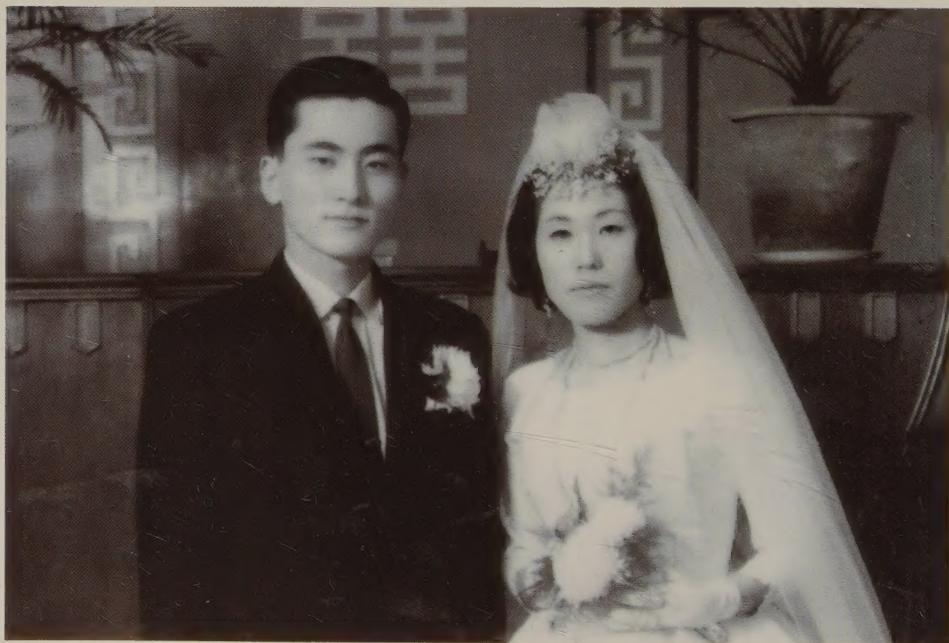
Kyo Shin Kim in early 20's.

"The meek will inherit the land and enjoy great peace."
(Psalm 37:11)

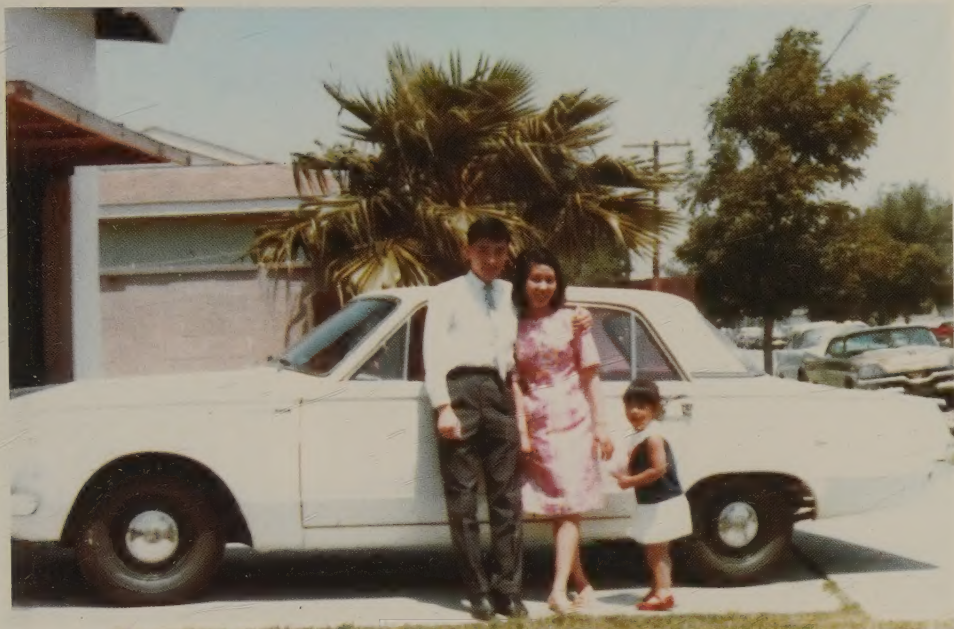
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House Dad built in 1936.
 He picked rocks from creekbed to build
 his study room.
 Back: Student, Dad, Student, Student
 Middle: Chungok, Mom, Grandma,
 Jinsool, Sihe
 Front: Chunbok, Chungson, Chunghe



Kyung and I married on Jan. 1963



Kyung, I, Helen with our new Valiant in August 1965



Summer 73, Waiting for a ferry to Bremerton on our way to Olympic National Park



Summer '76 vacation near Grand Teton National Park



Summer Vacation in 76 at Arch National Park



I received MBA degree in June 1982 (Cal Poly)



Winter 1988 Skiing near Tahoe



May 1989 Elder installation at Good Shepherd Presbyterian Church,
Monterey Park, California



Kyung and I toured to Jasper NP in June 1990.

At the summit of Mt. Whitney,
14,496 feet high. 6-29-1995



Family gathered to celebrate Kyung's 60th birthday in June 1998
Father, Son, Father, Son, Father, Son, Kyung



Pastor Rim and Wife, Pastor Hong and wife came to celebrate and to give thanksgiving for Kyung's 60th birthday in June 1998



With a windmill in Holland during Western Europe Tour on August 2, 1998



In front of Coliseum in Rome during Western Europe Tour on August 8, 1998



On the Great Wall during China Tour on July 9, 2000.



St. George Castle in Lisbon during Southern Europe Tour on March 29, 2002.



Dolmabahçe Palace during Greece-Turkey trip on January 2005.



We hiked to Kata Tjuta near Alice Spring during trip to Australia in August 2006



We boarded Captain Cook Cruise at Circular Quay, Sydney on August 2006



On Machu Picchu, Peru during a trip to South America on August 2007.



On a rowing boat on Amazon River near Manaus, Brazil on August 2007.



Celebrated my 70th birthday with sons and grandchildren on November 2009.



Pastor Koh, Park, and Kim came to celebrate our 50th anniversary in January 2013.



Chungbok's son Philip invited all her brothers and sisters to celebrate his dad's 80th birthday, to a cruise to Mexico in Summer 2010.



대통령령 제

포 장 증

고 김 고 신

위는 대한민국의 자유독립과 국가 건립에
크게 이바지하였으므로 대한민국헌법에
따라 다음 포장을 추서함이다

천 국 조 조

2010 년 8 월 15 일

대통령 이 명 박



이름을 한국도훈장에 기재합니다

행정안전부장관 명 형

Dad received a Medal of Independence on August 15, 2010.

Preface



I dreamed a happy marriage with Kyung, enjoying healthy life, financial independence, and peace with others. But, I was not making much progress, and I remembered what my Dad concluded: “Only the primary cause of the problem depends on people who live there; their quality and courage are important factors. There is unique hope for Korea, if we turn our attention toward the understanding of the productivity of mental power or that of spiritual aspects.” I needed mental or spiritual power! I had to repent for not practicing Words to build my house on the rock (Matt 7:24).

I tried to rebuke, correct, and train myself in righteousness so that I may be equipped for every good work (1Tim 3:16-17) as a man of God. I began to believe that God had tested me in the furnace of affliction to produce the extract by boiling my

problems in it, as Dad concluded (Isa 48:10).

I tried to realize the fruit of the Spirit (Gal 5:22), the essence of love (1 Cor 13: 4-7), and the Sermon on the Mount (Matt 5-7) to develop my spiritual power or success factors. I have tried to seize the Earthly Paradise violently (Matt 11: 12) as good as I could; I see a poor reflection of it in a mirror now but I will see it clearly in the Kingdom of Heaven (1 Corin 13: 12).

In coming days, I would like to love my neighbor not with words or tongue but with actions and in truth (1 John 3:18) as Lord permits me to do so. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen (John 4:20).



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PART **1**

An Article about Korea

Chapter 1. Korea

Chapter 2. Comparison with Greece, Italy, and Denmark

Chapter 3. Conclusion



Kim's family came from Korea, a small country in northeastern part of Asia. I would summarize an article my Dad wrote in Sungshu-Chosun (Korea on the Bible), on March 1934.

Scholars at his time promoted pessimistic views about Korea, which is surrounded by powerful countries, China, Russia, and Japan, so that Korea is doomed to be oppressed by one of them. However, Kyo-shin Kim insisted that Korea contains all the necessary success factors to be a great nation someday compared to other similar countries such as Italy, Greece, and Denmark, once Korean people become wise and strong Christian and live according to Lord's commandments. He tried to convey this message to all readers so that they could have hope for the better future, even though Japanese oppressed Koreans under her occupation. He named it, "An Article about Korea" that can be viewed by visiting website, www.biblekorea.net.

I applied his arguments to myself; rather than lamenting about sickness and poverty I was in, I focused on what I could do to get out of bondage suppressing me. It worked great for me to be freed from my problems.

Chapter • 1



Korea

Three coasts are surrounded by ocean, and northern side, bordering continent, has clear natural borderline established by the Arock-river and the Dooman-river, which originate from the tallest volcanic Mt. Baekdoo. But, during Ancient Chosun Dynasty, her borderline almost coincided with current Manchuria that includes all the territories east of the Great Wall in China.

People believe that it is better to own larger size land either for personal well-being or for national economy, but it is not necessarily so. Even though China is as large as whole Europe or 50 times the size of Korea, today one finds it difficult to equate its size directly with national strength and wealth. On the contrary, the size of Denmark, Sweden, Holland, and Belgium are only about one-fifth of Korea, but their wealth is not only self-sufficient but is the object of envy among developed

countries. Even though the population of China is 400 million, large population may not be something to boast about. 20 million Koreans are comparable to those of Italy and Turkey, and that is not small population at all.

It can be Korea's disadvantage for having mountains without any sizable plain. Even though soil is not as rich as Nile delta, it is several times richer than Israel, the Land of Promise flowing with milk and honey. It is sufficient to support 20 million Koreans. We can't discuss the history of Israel without mentioning about many wildernesses, where many prophets attained spiritual growth. We can't write the history of England, without mentioning about their struggle with dense fog and the violent waves. We recognize the fact that the most noble spiritual products and great figures of the Great Britain are mostly from barren mountainous Scotland. The brains of the United States since her birth are not from the downstream of Mississippi but from northeastern part of the Appalachians Mountains. Knowing these, we don't have to be disappointed by the mere fact that Korea is a mountainous country.

When we consider the above environmental conditions, we feel fortunate to live in a peninsula where weather and earthquake are not extreme. When it comes to the "balanced beauty" of the peninsula, it is probably no exaggeration to say that it is the most unique place in the world.

The eastern coastline is the simplest. Since it is almost parallel to structural line of main mountain ranges, it is not

winding and islands are rare and good harbors are scanty. Najin and Heungnam became the greatest harbors in Asia by adding minor civil engineering works.

West Coast has good harbors. Regarding to the difference between the rise and fall of the tide, Inchon (9.41m) has the greatest difference; her harbor has world famous sluice gate. It is a matter of time before electricity can be generated tapping this power of tide.

The ratio of the actual length of south coast over imaginary straight line is rare one in the world. So, some scientist named it “Korean style’ rather than “Rias style’ coastline. To speak of the nature of Korea, most people mention the fantastic rocks and stones of Mt. Kumkang, but I rather quote “One picture is better than thousand words” to describe mysterious maze of the south coast. If one looks up Korea in the Encyclopaedia Britannica, it includes an explanatory diagram of the “Turtle Boat”, ironclad warship shaped like a turtle, and a portrait of Admiral Lee, Sun-sin. 300 years ago, countless Japanese war ships were trapped along this coastline like mice in a maze without surrounding them. Japanese armada was demolished mostly!

We can utilize these harbors as naval bases in wartime, as fishing ports during peacetime, or as training grounds for clever strategists just as Aegean Sea of Greece where Archimedes, Euclid, Xenophon, and many more great people were born. In short, looking at the coastlines along the three sides of Korea, we have to admit that The Creator has gracefully given to the

Korean a great land, above and beyond what they deserve.

Located between 33 and 43 degrees north latitude, she is in the temperate regions. The average temperature of Seoul is comparable to those of Paris, Berlin, Washington DC, Beijing, and Moscow. We can conclude that Korean climate is not a disadvantage for good living environment.

Rainfall, 500mm to 1,400mm per year, seems to be insufficient. However, since it rains over half of total rainfall during peak farming season, it is enough for good agricultural production. Because of insufficient rainfall, our forefathers holds the honorable first inventor's position of a udometer during early Yi Dynasty for the first time in the world, about 200 years earlier than European countries, proving that they had extraordinary ability to turn their problems into blessings. Related to this, we are proud to have the remains of old observatories in Kyungju (during Shilla Dynasty) and in Kaesung (during Koryo Dynasty) since scarcity of the amount of clouds in the sky caused the development of astronomy in earlier start. Besides, the reflection of clear sky in our mind through living under such clear sky enables us to have clear mind to see God clearly. It makes us thankful to have been born in such a country instead of being discontent about it. Koreans are not only extremely lucky to live in typical temperate region but also blessed for living in Northern Hemisphere where most of the bases of human livelihood are located. Korea is the center or heart of the Far East.

Chapter 2.



Comparison with Greece, Italy and Denmark

Looking back world history, the role of Greece was to combine all the superior inheritances of primitive great empires such as Egypt, Babylon, and Assyria, and then she implicated all the possible factors of the future to Roman Empire who developed more systematic modern life styles. Greece left a glorious and unique culture in world history during 5th and 4th centuries BC. Greek peninsula has many similar features to those of Korean peninsula; both are mountainous with little plains, located between 30 to 40 degrees northerly, tremendously long irregular coastal lines.

In addition, when the great power of Asian empires was expanding to southwestern regions of Mediterranean Sea, they marched through this peninsula. When Roman legions were

invading coastlines of Asia Minor, hoofbeats were heard in Greek peninsula first. Throughout world history, both Greeks and Koreans share similar experience of foreign invasions, and both countries are dormant volcanoes of political arenas of the world.

The similarity of Italian peninsula and Korean peninsula can be seen easily by just looking at a world atlas. They both have narrow breath and long length, and the area and latitude of both countries are similar. For being at the heart of the Mediterranean Sea, Roman Empire climaxed her power during 1st and 2nd centuries, and Italy has succeeded her 3000 years of advanced civilization. Protruding deep into the sea, it was convenient to rule other countries when she was strong. Even when she was weak, surrounding circumstances did not allow her to take siesta indolently; similar to historical events occurred in Korea. Italy is shaped like a high-heeled boot, having simple coastlines. At the southern tip of Italy, only the Gulf of Taranto exists awkwardly. Compared to Italy, Korean peninsula would be the most ideal country in the world!

Denmark's area is little larger than 1/6 of Korea. Rarely, hills are over 200m high. Lately, Denmark became the model country for her productive livestock farming, and other countries around the world are trying to learn from her. Once during 12th to 13th century, needless to say about Sweden and Norway of Scandinavian Peninsula, even parts of Germany and Russia near Baltic Sea and parts of England and France near the North Sea

were under the control of Denmark. One of the main reasons for that was Denmark had geographical advantage by protruding out to the center of northern Europe, as Apennine Peninsula is to Mediterranean Sea and Korean Peninsula is to the East Sea. She has the honor being the birthplace of Kierkegaard who is one of the great leaders of spiritual realm. It is claimed that Kierkegaard's evangelism became the foundation of her noticeable industrial development.

Chapter 3.



Conclusion

As discussed in detail, we should be content and thankful for having wonderful country, considering geographical factors such as area, population, mountains, coastlines, God's gift of ideal climate, and the central location of a historical stage or a scene. Korea is definitely adequate to provide high standard of living, and she can be a center stage that can contribute much to world history.

However, people who have read Korean history tend to lament about disadvantage of her location. Sandwiched between China, Japan, and Russia, Korea has not had much peacetime during her 5,000 years of history. But, it is unavoidable to think that it screams of the weak. There is no safe haven for the weak who are looking for refuge. The capital city of Cuzco,

once inhabited by Indians in Peru, couldn't escape from cruel Spanish invaders, even though the city was built on a 3,544m high mountain. Tibet is a country on a 4,000m high plateau, stored in secrecy. However, Himalayan Mountain ranges were not high enough to protect her from British encroachment upon this land of mystery. Therefore, we realized that there is no safe haven for the coward, and there is no insecure place for the courageous on the other hand.

The fact that there were not much peaceful times proves that Korea is centrally located in Asian political arena. Considering secular, material, and political aspects, I believe there are no geographical or inherent flaws as far as Korea is concerned. Only the primary cause of the problem depends on people who live there; their quality and courage are important factors.

There is unique hope for Korea, if we turn our attention toward the understanding of the productivity of mental power or that of spiritual aspects. Not only severe natural environments such as desert, wilderness, climate, and wild beasts, had influenced Jews, but also their destiny had been depended on the rise and fall of great empires such as Babylon, Persia, Egypt, and Assyria. Even when they were facing ever-changing uncertainty of historical arena of surrounding world, Jews had held fast on to monotheism, without indulging in idolatry of worshipping objects in nature.

Likewise, by reflecting the difficult times of past 5,000 years history, Koreans can be spiritually awakened to gain something

that people in safety or people in powerful countries can not attain easily. God reveals the supreme thought, namely the ability to understand God's statecraft, especially to people whose arrogance by nature has been removed completely, by becoming poor, or by being despised and trampled down by others. To entrust the Gospels to Israelites, God took away everything they owned and made them to bear all kinds of humiliation and insults from powerful neighbors. Since all kinds of afflictions in the orient were inflicted upon Korea, just as a furnace can produce the extract by boiling everything, similar things will have to happen in Korea.

PART 2

Korean History through Biblical Point of View

- Chapter 1. Living a Life in Faith and understanding history
- Chapter 2. Overview of World History
- Chapter 3. The Characteristics of Korean History
- Chapter 4. Korean People
- Chapter 5. Bold Start of Ancient Chosun and many nations
- Chapter 6. The Period of Three Kingdoms in a Furnace
- Chapter 7. The responsibility Koryo did not fulfill (1)
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- Chapter 12. The Meaning of Suffering and Distress
- Chapter 13. Our Mission Directed by Our History

PART

2

Korean History through Biblical Point of View

Suk-hun Hahm wrote it for the "Korea on the Bible" magazine. He came to the conclusion that Korea had become weaker and smaller, resulting in her becoming Japanese colony, due to Korean ancestors' cowardice, factional strives, and religious traditions. I chose to summarize it, for he explains causes and effects of historical events through Biblical point of view. After I read it, I realized that our ancestors had lived the way to be cursed, not to be blessed by the Lord. When I read it, I substituted my name for "Korea" to make this article more meaningful to me. I hope my descendents to do the same so that they can live successful life, living honestly, courageously and diligently - without ever giving up the purpose of their life for fear or difficulties. Otherwise, one has to live a miserable life as losers or quitters. I want all my descendents live successful life by applying the messages of this article or other books. Full text is available in www.biblekorea.net.

Chapter 1.



Living a Life in Faith and understanding history

For faith to provide thrusting power to our life, we should try to practice God's teachings in our daily life. Then, how can we live a life with lasting faith? One is the individual life experience, and another is learning wisdom from our ancestors by understanding the history. An individual can learn the former from the personal life experience through troublesome life journey, while performing decisions based on his own knowledge, emotions, and consciousness. Looking into us intently and inquiring into ourselves can obtain the former. The later is discovering the solemn, noble meaning of the world, by observing it objectively. Today, many Christians are crippled due to the lack of one of these two.

The lack of a commonly acceptable ideal is the cause of

misfortune that modern era is facing. We like to offer the Christian worldview to people. To present the living truth, it has to be alive and applicable to people and society in real life. Jesus said, "Since time has come and heaven is near, repent and believe in good news" (Mark 1:15). His mission was to rescue the truth, suffocating in an old cocoon and to revive it in present-day life. Similarly, one, who wants to revive the truth for the Korean, has to know Koreans that is possible after knowing Korean history.

We have to grasp a point from valuable historical events by synthesizing them. First, the past in history is not simply dead, but it is a living past, maintaining active relationship with our lives. Second, past events, which are not relating to our lives, should not be recorded. Third, history should record factual events, which have to be organized, so that those events should reflect cause and effect relationship. From all these events, a new meaning can be derived. It is applicable to our individual life, too.

The value of a historian rests on his judgment and interpretation of historical facts. The value of history lies in catching the meanings deduced from the historical facts, not in the facts themselves. The crucifixion of Jesus from the gospels point of view is a victory for Jesus, but it is a story of failure of young man from a worldly point of view. A reader is wasting his time and energy if he reads it without understanding a historical view. Depending on what historical view that different individual

chooses, one can see different world and choose one's life.

The fact that the Bible emphasizes history proves that Christianity aims for the salvation of life and a religion for life. We cannot consider life and history separately; life exists as part of history and life creates history. We can see stories about the rise and fall of people and nations, the principles of a nation's rise and that of fall. The Bible insists, proclaims, and proves that everything in nature came from God, leads an active life, and eventually they will return back to God. And God is graceful, standing behind the process of universe and beneath the bottom of its flow, and He pours out His love. The Bible suggests the end of the world. Where there is the beginning, there must be the end, and it is the unique great ideology of Christianity. If the Day will never come, there might be no one who would not be disappointed about this world laden with all kinds of difficulties. The coming Day promises us of hope instead.

History is progressing as God reigns over it. But, God of love does not like an automatic machine, so he gave us a free will. He continually reveals his will through ones who have free life. Therefore, God for Christians is God of Divine Providence, and history is a wheel connected to the axle of that Divine Providence. The Bible looks at human as morally responsible, and people have to live morally right. Wherever one goes in the world, one must bear responsibility for one's every deed that will be judged. God created human as moral beings to save the universe from lifeless mechanism. Freedom can be dangerous by

itself. Freedom is not far away from dissoluteness, and strong will make us fall into stubbornness and arrogance. Therefore, God gave consciousness together with free will, and He imposed responsibility where there is freedom. God rules the universe through people with high moral standards. To fulfill one's moral responsibility, one must follow God's will with one's free will. History means not only advancement of civilization but also moral advancement.

Chapter 2.



Overview of World History

By looking at Korea as a country closely related to the world, we can understand our position, our missions, duties imposed onto Korean, and meanings derived from Korean history. We cannot find and meet God without pain and endeavor. Therefore, the road of life journey leads to pain. History is the records of struggling quest. The more troubles we have, the more burning yearning or adoration we have for Him whom we have to meet, and our joy and inspiration become greater when we meet Him. From our standpoint, we are searching for God, but God's standpoint, He is educating and training us human being. Therefore, history is the process of growth of knowledge about God. As we can view history as a living flow of passing these steps, we can view history as a life story of life journey of a living person.

6th and 7th centuries B.C. were historically unique era, when many spiritual leaders were born: Buddha, Confucius, all prophets in Israel, 7 Wiseman in Greece, etc., who presented truth as they perceived. And, when growth was almost completed, the climax of the truth appeared through Jesus Christ.

It is a training period to change our focus from this world to the world beyond, from materials to spirits, from inevitable consequence to freedom of choice, from slavery to children. It is a period of uniting, purifying, glorifying and everlasting. The East is meditative, synthetic, and mental supporter while the West is active, analytical and material supporter; the history of the easterners is history of obedience, unity, and repetition, while that of the westerners is history of freedom, growth, and expansion. Now, the culture of western civilization has reached its climax, and it stagnates. Now, the rest of our challenge is how to cleanse the western civilization through awakening of Asians.

To understand Korean history, we must know Korean ways or characteristic of Korean. History helps us to grasp historical view of life and the world, and it presents a certain direction about the future by comprehending the invisible hand that is working over our heads. Therefore, we should educate people to try to find out God's providence working over our history. If we understand God's providence, it is God's grace, but otherwise, it is a fate. When we understand it, we can become children of God; otherwise we become slaves of fate. I might jump to the conclusion that God's providence determined Korean history to be the history of successive distress.

Chapter 3.



The Characteristics of Korean History

If Korean history is full of distress, we should be able to see the cause of it.

(1) Location

Korea is located on the eastern coast of Asia within the northern temperate zone that is ideal for a civilization to be developed due to easiness of transportation. China from West, Manchuria from North, and Japan from East besiege Korean peninsula. It can be the commanding tower or a ruling capital for a strong nation; or it can be an alley of suffering for a weak nation. There is no other ways but having a strong nation there to avoid disasters at a location like this. But, God's providence was not so. Therefore, her history had to be distressful inevitably.

(2) Terrain

Even if whole 700 miles lengths of Korea were a plain, it is not large, still more, 80% is mountainous. There is no big river. This land has no conditions to raise a great nation, but there are many good harbors. But, in the north of the peninsula, there is no gateway to the vast plain of Manchuria. Combining these two facts, we have to come to conclusion that Manchuria and Korea are in complementary relationship with each other. Manchuria can grow outward after she acquires Korea as her pier, while Korea can be stabilized as she acquires Manchuria at her background. This is why the characteristics for the history of distress were determined, separating the inseparable, especially incompletely done.

(3) Climate

Climate affects materials needed for living, it affects health, and it stimulates mentality; people in warm weather are cheerful and optimistic, while people in northern climate tend to be prudent but gloomy. Originally mild and kindhearted Korean people became of more gentle character. This featureless dull climate has been conducive to lukewarm attitude of people who had soft character by nature. The once braveness of Kokuryo people disappeared now from the Korean in present days, probably because they migrated to the south, leaving the north.

(4) Scenery

Great nature produces great men: Was not the spirit of freedom of Switzerland born among lofty peaks of the Alps, and the bravery of Norman people from the strong wind and high waves of the North Sea? As her climate is, scenery is mild, too. Korea is a land of peace without combative or ambitious spirit. People who are growing around those geography and scenery cannot avoid becoming the victim of distress. The main cause lies in the separation of Manchuria and Korea, which should have not been separated. Asia has been separated in larger units: China, India, Siberia, Manchuria, Turkey, and Arabia, except Korea that is only one small unit among them.

Chapter 4.

Korean People

Since ancient time, foreigners called Korean as “nice or good.” Koreans have not invaded other countries; cruelty and violence have been rare. Bravery is another Korean characteristic, brave while good. Many stories of bravery are contained in Samguk Sagi, or The History of Three Countries. Generosity and bravery are needed to build a great nation and create noble culture. Koreans did not lack other conditions needed to be a great nation, such as ability to organize.

As territory was shrunken down, racial characteristic, which was to be a great nation at the beginning, was changed midway to go through distressful journey. This change occurred during the era of three countries, probably because Koreans lacked seriousness. We cannot find deepness from optimistic life. And,

without spiritual deepness, people cannot have worthy value and the pleasure they are enjoying may end like a bubble bursts. Because we do not have a bit of self-respect, we have so much humiliation. Since they do not have pride, they lack free spirit. Koreans who lack the spirit of freedom are carrying burdens twofold: one is oppression of others and the other is God's judgment brought down to people who did not perform their responsibilities adequately.

As the size of buildings is in proportion to the depth of its foundation, the life of people can be determined to rise high or to fall low, depending on the fact that ones mental ground work is deep or shallow. Any shortcomings have to be corrected before the real character of Korean can be realized by displaying humaneness and braveness until they bloom beautiful flowers.

Leisurely living is the cradle of sin. Once Koreans, who were optimistic and generous but lacking sincerity, were left within Korean peninsula that has clear and mild weather, it is inevitable for them to become stagnant and corrupted. Therefore, they were burdened to carry distress so that their shortcomings can be supplemented or corrected. To fulfill our great mission, we have to endure painful lashing as a good lesson.

Chapter 5.

Bold Start of Ancient Chosun and many nations

Tan' gun founded a country in 2,333BC. Originally, Korean migrated from probably near Pamir Plateau, followed mountain ranges running toward northeast, came into Manchuria, and then moved south into Korean peninsula. Koreans were hunters using big bows, but they engaged in stock farming and agricultural farming gradually. When Korean history first started, we cannot find any portents of suffering; it was rather glorious appearance with promising hope. The large unit of the northeastern Asia was entrusted to them as their stage, and they were to build a nation.

Korea under Tan' gun lasted about twelve hundred years. They settled down to farm, and making institutions needed for a nation. People needed flexible organization bound and enforced

by legal agreements. The dynasty was replaced by many small states. When Ko, Jumong founded Jolbon, it was a small state. The land was not fertile, and great toil brought little yield. Moreover, oppression was great from surrounding larger states. Therefore, people put great effort into militarism, and became a famous and powerful country Koguryo later.

After the downfall of Yen of China, Kija founded a state in Pyungyang. The consequence of accepting Chinese refugees without consideration was the tragedy of losing territory at the end. Wi Man seized Kija Korea but fell to Emperor Wu Ti of Han China, who invaded it and took it as his own territory within Korea. Koguryo expelled foreign invaders; it was due, in large measure, to the trauma caused by foreigners and the attendant local resistance to foreign rule. The spirit that guided Koguryo was an awakened national consciousness.

If Tan'gun Korea is the sprouting of national culture, the following thousand years of smaller states were the seedbed to nurture persons who can carry out missions of history. The better ones would be chosen as representatives of the unified states that were in the offing.

Chapter 6.

The Period of Three Kingdoms in a Furnace

Three kingdoms emerged as candidates who would carry out the national mission. Koguryo was in the north, Baekje in the southwest, and Silla in the southeast. Among them, Koguryo rose between Manchuria and peninsula, and it had vast territory from northern peninsula to Manchuria. Silla was the weakest in strength at the beginning, but such a destiny of Silla motivated them to try harder. It was the cause for the unification of the Three Kingdoms by Silla later. Baekje had fertile land and marine transportation was highly developed to traded with China and Japan. The people of Koguryo became strong and brave while withstanding difficulties, and conquered all four winds until they founded an empire expanding from peninsula to Manchuria at the end. They were people of self-respect,

simplicity, and stern laws. These Three Kingdoms were opposed against each other and competed to spread their powers. The task given to them was to accomplish the unification and establish a strong nation.

The national ideal that people had been looking forward for about 2,000 years was brought to naught as Silla brought in foreign armies from Tang Dynasty of China to tip the balance. It is regrettable for eternity that the nation fell into self-effacement as a result. It is unforgettable tragedy that Silla barely obtained half of the peninsula by selling her own self through mean diplomacy. Anyone who reads Korean history acknowledges and admits Koguryo as a suzerain state. Then, why Koguryo perished? Koguryo's mission was to defend border for whole Korean people and her culture. She fought with Nakrang, Sunbi, both Su and Dang of China. Then, Silla brought in Dang to attack her from the front and the rear; Koguryo could not withstand the allied forces. So, Koguryo, the first candidate who could have unified the nation, passed away. Silla was able to unify from a small state, because she, at one corner, took the benefit of the fact that Koguryo was having fierce battle with northern invaders.

After losing the most part, the remaining small section came to represent Korea, and Korean lost many beautiful features and ugly ones became prominent. Korean spiritual ideal was devoured by "China-imitation": Government organization, names of towns, and clothing fashion, imitated that of China, as

retribution of selling self to buy foreign power. Silla that rose through diplomacy suddenly handed over her thousand year old sovereignty to Koryo through diplomacy. It reminds us Matthew 7:16-18, "By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit."

The zeal for restoring a state by the wandering people of Koguryo never ceased, and they founded Balhae again. Balhae lasted several hundred years there, but it became a battleground of different races such as Kulahn, Yujin, Mongo, and Chinese. Some remnants came into the house of distress in the peninsula and the others who did not were all exterminated.

Chapter 7.



The responsibility Koryo did not fulfill (1)

Man is bound to make mistakes. Not to end a history without a meaning, we always have responsibility to try again after many failures. We bear the responsibility of rising tenth time when we have fallen nine times.

The history of the Three Kingdom period was a history of failure: the mission of racial unification was shattered, much needed development of culture was declined, and self-consciousness was lost instead of strengthened. Nevertheless, it was not meant for them to walk a road of ruin tacitly in despair, because the hand of Divine Providence has given plausible opportunities. But, whenever Koryo had chance to take actions, she was afraid; she crouched her limbs like an ill-treated beggar. What made her like that? The main cause was the inability of

reviving self after losing it.

Why Chinese system was considered elegant and Korean one low? Koryo's failure and all distresses of Korean history were caused by the fact that Koreans lost self-identity and were intoxicated with fallacy of Confucianism.

Koryo's period can be divided up into three sections. The first high tide was when the first king Kun Wang founded a new country. Whole Asia was in crisis; Balhae was being fallen in Manchuria, China was in turmoil. To Koreans, it was time not only to correct misgovernment but also to open her eye to her historical mission and to take a great stride to realize it. Kun Wang's ambition was first to unify the Later Three Kingdoms by overpowering Kyun Whon and by persuading Silla through diplomatic means, then to march to the north.

After this period of high tide, the history enters into a period of low tide. King Kwang-jong who was in favor of Chinese things adopted a civil examination system. During the next king Sung-jong, it became worse. Thus, worshiping of Chinese civilization, toadyism to the powerful, and the principle of maintaining status quo have been born. At this time of spiritual ebb when the nation was fascinated in foreign falsehood, forgetting self-identity, a giant club hit its head — the invasion of Kulahn. Kulahn rose in Manchuria, and perished Balhae. To King Sung-jong who collected military arms to make farming tools to accomplish the era of perfect peace, the massive invasion of Kulahn was like a horrible caricature. King Hyun-

jong and his officials did not know what to do, without arms to bear. Though brave general Gamchan Kang fought desperately to repulse the enemy, the great ambition of Taejo was evaporated like dews in the morning.

Chapter 8.

The responsibility Koryo did not fulfill (2)

Now, history entered into the second high tide, when God's providence ordered the Korean to rebuild the failed history as Kulahn was declining. Yojin was under the control of Kulahn. As Kulahn became weak, the united tribes of Yojin built her power, and invaded northeastern border of Koryo. Voices were raised, calling for a northern expedition. The king ordered General Kwan Yoon to subjugate Yojin, but he died the following year. His successor, Yejong, followed through with a force of one hundred seventy thousand men under the commander Kwan Yoon, who advanced as far north as Kando (Chientao). It seemed as if history was pointing to the north where the reconstruction of the greater Korea was loomed. But, corrupt Confucian literati argued for staying meekly south of

Aprock-Kang, clinging to what they had safely by showing deference to the stronger. When Yojin implored the return of the nine fortresses, the whole court recommended king to return those, pushing for the ouster of general. General Yoon was recalled, and the fortresses were handed over to Yojin. Soon, an official letter arrived from Kuem (Yojin) court: "The king of Koryo is hereby advised to enter into friendly relations so that we two countries will be brothers."

The advocates of northern expedition, with the Buddhist monk Myo-chung as a leader, rallied the people to urge on the king the virtue of moving capital to Pyungyang in order to campaign for a northward push. Seeing his plans blocked, Myo-chung staged a rebellion, but Kim Busik suppressed this attempt. Kim Busik's victory was the cause of conservative flunkeyism favoring regimentation, which ruled the thoughts of Korean leaders thereafter. If Myo-chung's supporters had won, Koreans would have saved themselves from intellectual servitude. But, Kim Busik and Confucians won; fallacy won its way to lose "self." As long as one has an ideal which one can sacrifice one's life for, one is alive; when the ideal is dead, he is dead as well. Livingston once said, "People will never die as long as one has a mission to be completed." It is a great truth from a great man.

Koryo, whose duty was to rally the national destiny, had every reason to promote militarism and fortitude, but chose such an insubstantial formalism that caused the country fall into effeminacy. The reigning king Ui-jong loved luxurious living

and delighted in poetry. Then, a gale raged from the Gobi Desert. Koryo was too busy with civil war to heed the warnings of the age. It was opportune time for Koryo to rise as Kuem (Chin) was becoming weaker. The Mongol invaders proved to be far more brutal and ruthless than the Kulahn (Khitan). But, how was the attitude of people of Koryo toward this distress? There were a few warriors with heroic spirit, but those in the government were cowardly and humiliating in everything they did. Each king was made to take a Mongol princess as a wife and the crown prince was held in Mongolia as a hostage. Every decision at court was to be nodded by the Mongol princess.

Chapter 9.



The responsibility Koryo did not fulfill (3)

Providence was generous enough to provide Koreans with another opportunity to restore her broken self. As the Won dynasty of China gradually went into decline, the movement, favoring northern strategy, has risen gradually in Koryo. In the meantime, Won-chang Chu united China and established Myung dynasty, and then extended its influence into Manchuria. Without an ambitious plan, Koryo played a balancing act; putting one foot on rising Myung and the other foot on falling Won. It may appear clever, but it was a spineless act.

General Young Choi insisted on a decisive northern expedition in the court filled with spiritless officials. King Woo sent an expeditionary force to north on General Choi's urgings; it

was the last given chance for Koryo. When Choi mobilized an army of thirty eight thousand without internal consensus, he gave Sung-gye Lee a golden opportunity to revolt. Soon Sung-gye Lee hoisted a revolutionary banner in public. King Woo and General Choi returned to capital hurriedly, but the ends of the spears that were made to attack Manchuria turned around to raid her own capital instead.

Sung-gye Lee proclaimed, “If we violate the territory of the Superior Country, we would be committing a crime against the Son of Heaven who would revenge retribution against an ancestral shrine and the people...”

It is an epoch-making event, because, on this day Lee defeated Choi, realism defeated idealism; a national policy of servility was reaffirmed as Korea was relegated to the sad lot of a small country. The idea of restoring lost northern territory was scratched off forever from Korean’s minds. Korean people totally failed God’s test. Jesus said, “The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life (John 12:25).” Jesus said: “We may receive our life back again, when we are willing to give it up.” Only ones who are venturesome and making rapid strides will enter into the realm of life. Korean failed the test. Koreans sold their inheritance, the legacy of Manchuria, to earn safer slavery, like Esau sold his precious birthright for a mere bowl of red stew without much thinking (Genesis 25: 29-34). The end of Silla was more sordid than that of Koguryo or Baekje; Koryo’s end was

worse yet, and Lee Dynasty was the worst of all. This was inversely proportional to the degree of spirit that was alive in each of these dynasties.

Chapter 10.

Five Hundred years of Suffering

(1) The Broken Axle of History

What causes distress? It is because we have not fulfilled our responsibility and we have given up our ideal. To put in a word, the history of Lee Dynasty is “The Broken Axle” that caused distress. The real value of idealism is not the realization of it necessarily, but is the spirit and guts that pursue the noble idealism. People admire the high-spirited! If the will to live by pursuing the idealism and the spirit to live by one’s value is excluded from human history, only wagons with broken axles and houses with bent beams shall remain.

The Lee Dynasty was an indigent starting of a country with her motto, “The smaller to submit to the larger,” so there has been nothing that was not indigent. A disgraceful affair occurred

first in the palace as a prelude of tragic signs of a country founded based on selfish gains. Taejo's sons fought for succession to the throne.

(2) Sejong's reign in vain

Thirty-two years of his reign, he tried to eliminate old abuses of the government and created new systems. So, there were much brilliant cultural advancement, and people have respected him as the best king of the Lee Dynasty. The backbone of the king's statesmanship was "Jeep-hyun-jyun," where he gathered and trained talented scholars to devote themselves to study and to discuss national affairs. But he failed to revive Korean spirits.

However, if the king had reigned little longer, he might have been able to restore broken axles, deriving the argument from the promulgation of the Korean alphabet, "Hoon-min-jung-eum". When Sejong promulgated Jung-eum (Korean characters), even scholars of "Jeep-hyun-jyun" opposed it. It was invented to respond to the need of populace. In this sense, it was the budding of the self-awakening of the populace; they now have "eye".

Sejong sent Lee Jongmoo to subjugate Dae-ma-do. By sending expedition forces to subjugate Yojin, he sent Jong-suh Kim.

(3) The Crumbled Foundation

When Moon-jong acceded to the throne, people believed to have an excellent king. However, the king suddenly sank into his grave only after two years of his reign; his twelve years old son, Dan-jong, succeeded him. Prince Soo-yang began to start a movement with an ambition to usurp the throne. His men clubbed Jong-suh Kim to death, massacred Bo-in Hwang and all other officials to control all political power. He deposed the king and he himself came to the throne to be Se-jo.

(4) The Blood of the Righteous

God did not destroy all the seeds of the righteous. Several righteous people could not bear those situations, because their hearts were burning like flames for justice. Sam-moon Sung was going to take an advantage of a banquet for an envoy from Myung; he contrived a coupe d'etat to restore Dan-jong to the throne. He gathered comrades to discuss his plots and divided up one's duty. But, it went contrary to God's will; Jil Kim changed his mind and went to Sejo to inform their plots. Six men were arrested, tortured, and all were condemned to death, so called "the Six Martyred Ministers." Six martyrs uttered in full of high spirit for Koreans to be proud of.

Villain won and loyalty was defeated! If God did not approve it, how Jil Kim was able to kill those righteous ones; without

God's providence, how Sejo was able to kill loyal and honest subjects! By their death, first they were to repay the debt of injustice; second they revive the seeds of the just. God strictly requires retribution for the trampled justice. Korea couldn't be an exception from God's strict law. For Sejo mounted the throne, the blood of the righteous was crying out to God from the ground (Genesis 4:10). Therefore, Korea had to pay retribution. Righteousness is the life; but we can only attain this life by discarding it, not by seeking it. A grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies, it bears a rich harvest (John 12:24-25). The righteousness is the life that can be revived only by killing oneself. The death of the Six Martyrs was necessary for Koreans to live in truth.

(5) The History of Murdering

For a 17-year old boy who was vanishing away like dew, it was reasonable that God appeared indifferent to his eye. But, the God in heaven hears the prayer of the destitute (Psalm 102:17). The ear of the God is keen at hearing the appeal of the lowly or the oppressed; God saw everything in detail, and He returned dreadful retribution. Prince Yun-san with his mad undertakings caused the death of many innocent people. Thinking those countless dead people, who cannot help recalling the Bible passage: "I would soon lay a heavy hand upon their persecutors?" (Psalm 81:17) God will bring charges to individual

for what he has done, but He brings charges to a whole nation or society for the responsibilities of the historical affairs. The retribution for the guilt of Sejo had to be paid by borrowing mad Yun-san's hand.

[6] A Chronic Disease

So called “factional feuding” was the disease that was to eat away the vitals of the nation, shrinking the national spirit, suffocating its conscience, and destroying its very life. Since Sejo's reign, social trends filled with bloodthirsty plots and slandering to kill others were already wide spread to give rise to such feuding. The great iniquity of loss of self caused social evil practices; there was no national unity without her purpose and formed factions without real sense of freedom. The object of factional feuding is to contend for small portion of power; and the more a man is servile toward the stronger, the more he pursues it. Therefore, factional feuding comes from servility. Once generous heart became petty, originally pure heart became corrupt, good-natured people felt hunger for love, and chivalrous people became jealous ones.

[7] Yool-gok's Vain Effort

In case of Korea, the time for an admonition was already passing by at that time. Therefore, God chose to severely

discipline to spur the reflection of conscience of her for the future of Korea. The greatest scholar Yi Lee strived hard to prevent disasters. By mediating platforms of opposing factions, he attempted to stabilize the court and solve current issues. Naturally, the result Lee expected was a failure, because he simply mollified both sides for reconciliation by burying their wrong doings under the carpet.

But, God who vividly knows mental state of psychosis of Korean did not want to use a self-deceptive scheme; when heads of two factions were about to shake hands as a sign of success of his mediation effort, suddenly his role as a mediator was terminated; who is not amazed to see the moving hand of God's providence that removed a forty-nine year old man, a promising man in the prime of life who was about to show his ability. God recalled his life!

(8) The First Disaster (The first Japanese Invasion)

Korean court sent two envoys that would survey or investigate the situation. Yoon-gil Whang was threatened, while Sung-il Kim despised them. Whose words to be trusted? Of course, Whang observed correctly, but Kim was an Easterner who held ruling power, and Kim's view prevailed naturally. Japanese armies heading to Myung China invaded Korea on April 13, 1590. It was three hundred thousand Japanese plunderers with swords and rifles. No wonder a nation without

long-range plans had any defense plan, not even makeshift measures. Enemy went everywhere without any opposition, sweeping through, as if rolling a scroll. Within two weeks, they took Seoul; the king fled to Uiju near Chinese border; envoys crossed Aproc-kang helter-skelter to the Great Country China with a plea of saving the life of the little country.

God's providence did not plan to expel Korean people completely out of the stage of history; God did not forget to provide a narrow escape route; Admiral Soon-shin Lee was guarding the south coast. The enemy had to dishonorably retreat for not securing sea-lanes, their lifeline that was defended by Admiral Lee. People praise him for his invention of the first ironclad boat in the world; indeed, that "turtle boat" was marvelous and we owe credit to it for the most of the distinguished victories. Still others adore his lofty character; indeed the seed of original spirit was passed on to us by this man; a filial son, a heroic man, a man of public spirit, staunch loyalty and unwavering probity. But those are not all; because I believe God sent him; God appointed this man to save these doomed nation, for the livelihood of the trampled people.

Even though he was the most distinguished hero during eight-year warfare, why had he to be killed as a martyr during the last battle, instead of returning home as a triumphal general? He came not as a man to receive or to enjoy, but a man to give and to devote his life. Namely, God temporarily borrowed his great spirit to rescue this nation from extermination. What the court

gave him was a rope to bind him, torture, and a charge of treason. At the end of the war, if he had returned as a triumphal general, probably either exile or execution was waited for him. However, God would not permit it for this adorable spirit and for Korea. Therefore, as soon as he finished the last battle of his mission, God recalled him.

Some of the people began campaigning to fight for the country. It is greatly meaningful because they consciously manifested their right to live. While the populace showed signs of waking up, the rulers and leaders of the nation, indolent and factional as ever, were still having their nightmares. Upon returning home from Uiju barely alive, their fighting grew even more virulent, more serious. So a movement of awakening that was about to rise from the lower classes of society was choked off by the old disease factional feuding, and the wheel of history rolled backward.

(9) The Second Disaster (The Chung Invasion)

The real meaning of a war is that people go through a great national trial for both invaders and defenders. The one who wrest territory from an enemy is not the victor, one that achieve one step elevation through this trial is a real victor; a nation that lost territory is not a loser, but one that did not learn any is the real loser. God expected Koreans to endure and survive the war and its afflictions rather than defeat the enemy, in order to purify

and deepen the national spirit. The test was not only to require Koreans' bravery but also their intelligence, not just to see their strategy but also their wisdom, namely the vision of history to see the needs of the times and an ideal that revives self. All above should be included in the reconstruction process after the war, but Korea failed the test.

The postwar political situation in eastern Asia was unsettled in fact so that an awakened Korea could have taken another leap. Hideyosi prepared the way for peace in the Tokugawa period of Japan. Korea could not pass up the new situations; as Myung's strength was further weakened for sending troops to Korea, she virtually abandoned Manchuria. If Korea learned and kept a precept from Japanese invasion, it was natural result to come up with a grand enterprise that would rally the nation by returning to Manchuria, where Korea's ancestors had toiled, shed their blood and been buried. Never did it dawn on them to do so; they kept sitting on their hands tied; it was a matter of great regret for later generations, indeed.

History never waits for the lazy; and only a hardworking adventurer can pick the fruit of history that does not wait. The bold Manchurians took away the fruit, which the Koreans failed to pick. As Myung's power over Manchuria was declining, the chieftain Noorhachi subdued a number of Yojin tribes. Discerning the unsettled situations, he began to harbor great ambition since he was wielding considerable power. History not only does not wait for the lazy, but also it seeks vengeance

against the lazy; this is the law of history. Even though the ancestral land of Manchuria sent out messages that it wished to be restored, and signs of the time proffered opportunity as a gift, Korea refused to take this opportunity given to them; so it is natural that they could not avoid the vengeance of the history. Noorhachi's son, Taejong ascended to the throne; he invaded Korea with thirty thousand men, to punish her for colluding with Myung to invade Chung; finally the king surrendered and signed a peace agreement by entering into an elder-younger brother relationship and sending a member of royal family to Chung. The Koreans tasted the bitterness of living under the despised northern barbarians.

A habit of makeshift died hard; it took no special intellect to realize that such half-measures could not spell lasting peace, except the leaders of this nation. After ten years passed, Chung changed the "brotherly" relation to that of king-subject, and ordered payment of tribute. Korea refused; Chung invaded with an army of a hundred thousand men under the personal command of the emperor. This disaster should have been expected, yet unprepared nation turned pale with horror and they did not have any idea what to do. Because Im Kyung-yup, who foresaw this disaster, well prepared it by fortifying the town of Uiju and storing grains, the Chung emperor bypassed Uiju and directly attacked Seoul within ten days. Later Im found it out, but he lamented, "Without soldiers, what Kyung-yup could do?"

King managed to reluctantly retreat into the fortress of

Namhan. The king and ministers were in tears while they were besieged for forty days; by then they ran out of food, strength, and ideas. The king had to prostrate to perform kowtow (banging forehead to ground three times), to a barbarian.

(10) Im Kyung-yup

Kyung-yup Im asked for twenty thousand men reinforcement; it was once granted, then it was cancelled. When the enemy had crossed over, he asked for a mere five thousand troops so that he could assault Shim-yang in Manchuria; but no one had the courage to listen to his words. He was taken as a prisoner, but Taejong, who respected the general personally, allowed him to return home. At Uiju, the welcoming crowds surrounded him, chanting, “Our governor is coming!” or “Our general is coming!” Once he arrived at Seoul, Kim Ja-juhm, out of jealousy, framed him with involvement in a case of treason. He was put to torture and died at mere 53.

(11) Dim Light for New Birth

The first voice of the new birth demanded freedom from Chung. The responsibility of taking actions was placed on Hyojong’s who as a hostage to Chung, he tasted bitterness. He energetically prepared for a northern expedition, and waited for a chance to come. But Providence was strange; the opportunity

Hyojong was waiting for never came, because Chung's national strength was getting stronger and stronger at the same time.

The second voice of the new birth demanded the impartiality of views of different factions. Lest the movement ended up at a failure, it was necessary to eliminate the difference of views of factions, which was the cause of weakening national strength. Impartiality movement started during Youngjo's reign. Fortunately two wise kings, Youngjo and Jungjo, made every effort for the impartiality of factions for eighty years of combined ruling. But they were not able to uproot it easily because the root of it was too deep and branches were tangled up.

Lastly, Yoo Sung-won suggested ways to improve Korean economy in his twenty-six book essays. Lee Ik advocated the study of practical utility, and this style became wide spread. Renowned scholars adopted this posture of practicality and self-reflection so that the research about Korea flourished. The new birth movement reached its highest step, from passive purification movement to that of active expansion of self or self-realization.

(12) The Introduction of Gospel

When Jesus Christ healed the sick, he said before He cured him, "Your sins are forgiven." (Matthew 9:2) or "Daughter, your faith has healed you." (Mark 5:34); this can be true for the

treatment of mental or historical problem. For suffocating and anemic Korea, all medicines such as farmland reform, new tax codes, and new educational system were essential to clear away the polluted air of stagnation and conservatism. But, these could not be accomplished with realism alone. New conviction, new vitality, and the power of new life make us to take completely new vital attitude toward life. Namely, a new religion was needed.

Because of oppression from the westerners who held power; most southerners were leaning toward realism. So they seemed to be extremely attracted to the pure and lofty ethical standards of the new religion. In 1783, 27-year old Lee Seung-hoon went to Beijing as a scribe of convoys; he heard an evangelical work from a missionary and he was baptized. Starting with his relatives, many learned people among southerners sympathized with them; that was the first Christian church. How strange God's providence is! Koreans were sinking in desperate situations to grab even a straw when it caught their eye, with the help of God's providence. But, many among society began to have hatred against strange customs of this religion; so the government strictly banned Catholicism and importing related books.

The Catholic Church in Beijing dispatched a missionary, a Chinese father called Moon-mo Joo, who died a holy martyr in a foreign land. The first father Kim Dae-guhn's activity brought other missionaries in 1845. Prince Daewon-goon massacred tens

of thousand believers including nine foreign fathers, who caused skirmishes once with France and once with United States of America.

(13) Downfall Again

The hardened heart from factional feuding did not open their door neither to the power of new knowledge nor to the light of gospel. And, the great billows of Western culture, that would swallow up all weaker nations to the last one, was approaching near; there was no established national strategy, no national resolution, no historical ambition at all; as a makeshift measure, they patched things up for the moment by switching from pro-China today to pro-Russia tomorrow.

Chapter 11.



Agony Revealed in Daily Life

To victors, suffering and distress can be beneficial for it makes them stronger, but it is the ruining misfortune to ones who are overwhelmed by them. The life of Koreans, who have been overwhelmed by suffering and disaster for thousand years, has been destroyed for that reason; spirit lost its liveliness, heart lost its friendliness, vitality was broken, and courage was shaken; they have become retrogressive, passive, narrow-minded, and vulgar.

(1) Religion:

General populace did not have either life-giving religion to help their lives. Suffocated by the pressing suffering and

distress, people experienced shortness of breath of mental breathing; it is so called fatalism. People who overcome suffering and distress have combative view of life; but the oppressed comforts oneself with fatalistic view of life and abandon self. Koreans started to wear the spectacles of fatalism, when they took the first step of retreat without withstanding repeated furious attacks of suffering and distress in the battle line of life.

From vicissitude of individual life, birth or death, and prosperity or poverty,

to the rise and fall of a nation, all matters were firmly believed to be depended on “luck”, not depended on endeavor of people. Therefore, instead of developing things for the future, they sought for foreknowledge of their destiny; instead of researching things, it was important to interpret the timing of good opportunity. But, how could they forget their pains that penetrated into their bone marrow? Therefore, they believed their incompetence; in consequence, they underwent self-abandonment. Self-abandonment gave rise to thoughts of getting a heaven-sent opportunity or coming of a superhuman leader; though the existing suffering and distress was unavoidable, they believed divine justice would equally distribute “luck” if they wait for its coming, and they longed for the coming of the savior because they wished to have a new society. Fatalism and the view of divine Providence are very similar at their starting point, though they are exactly 180 degree opposite; therefore, it

is not difficult to convert from self-abandonment to self-confidence and from stagnation to vitality, once its direction reverses itself; thinking from this aspect, conditions were ripe to receive gospel.

(2) Arts

Songs and paintings had to express sadness and anguish of their life. We can understand the depth of thoughts and the level of intelligence of a nation, by looking at their architecture. Compared to remains of the Three Kingdoms, modern buildings became smaller in its scale and lost harmony, and we cannot find any magnificent appearance of spirit, because the ideal and techniques of architects had been degraded, because there were no long-range ideal and solid plans for the future. Poverty will always be with people who do not have courage to overcome it!

(3) Customs

If we look at some of general customs, they have stigmatization of suffering and distress. First, Koreans lived without any hobby; houses of general populace mostly did not have decoration in the yard and did not know how to grow flowerpots. Koreans do not have room to enjoy life, because their living standard has gone down to the bottom. Industry used same production method for thousand years, instead of adventuring for

an improvement at risk; they wanted to retire early because of laziness; all these customs stems from temporizing thinking that was formed by suffering and distress.

Chapter 12.



The Meaning of Suffering and Distress

We need to have a self-consciousness that we are the sufferer and we have to experience the pain within us; we should feel that it tastes sweet like honey (James 1:2). Being afflicted with suffering and distress is not only to Korean but also to all descendants of Adam. When we look at matters of human beings, there is no difference between kings, slaves, or classes; they all form a queue of suffering and distress. People get up after falling down, then after getting up, they fall down again. Human beings have to walk a thorny path!

Gandhi, the soul of India, once said sacredly, "It is the principle of life." We cannot imagine a life without suffering; the Way of Cross is the Way of life. But, suffering deepens men; profound meaning of life can be experienced only from letters

written with blood, from pictures drawn with tears, and from the sound of music mixed with a sigh. Suffering makes life greater; by persevering suffering, life evolve one step further; by persevering oppression, we can earn generosity, with which we can tolerate enemies; by persevering poverty or punishment, freedom and virtue of life can be revealed. Both individuals and nations cannot attain to lofty character without going through suffering and distress.

Suffering teaches us God; as if a poverty and loneliness stricken prodigal son looks for his father at last (Luke 15:11-32), men search for God through suffering. The following words will come true by displaying the power of patience to the highest: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved (Roman 9:27)." By persevering through suffering, not only they can earn real freedom and true autonomy, but also they can win true victory. Gandhi said "cleansing through suffering" is a perpetual law, and no country has risen without this truth, so India has to keep this eternal law to come out of slavery. If so, Korea cannot be exempted from this law, too; that is the reason why Korean history became a history of suffering and distress.

We have to suffer for the sins we have committed. Though grieved over disasters befallen on us, those would not leave us forever unless we give up the partisan spirit and jealousy, but give a warm hospitality to the righteous men. We have to undergo more severe suffering and distress in a furnace, for

being unfaithful to our self, in order to break our temporizing policy and to eliminate the seclusion from the world. We need to undergo suffering so that our gentle character is not degraded to cowardice or to weakness; to regain our lost valor, to become strong-willed self, to get rid of our servile spirit gained midway, and to carve us into a lofty and great spirits. Suffering is needed to throw away the fatalism that paralyzes our life, but to become a competent person who can fulfill one's mission of the coming history in the future; the history of suffering is necessary to present a real religion, and to help people come back to real faith.

After Jesus prayed, his sweat was like drops of blood falling to the ground. He uttered, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." (Luke 22:42-44); then, He went straight toward the Cross. Likewise, let us gladly carry the burden, and cross the swift torrent of suffering that is sobbing.

Chapter 13.



Our Mission Directed by Our History

Goethe once said that unneeded being is dead being. Without strong conviction of one's mission, one is not qualified to assert one's right to live. If Koreans demand her right to live and her freedom, they should do so because they have things to do on the stage of world history. If they demand their existence only because they want to live on without just cause, the world would not allow such useless nations. The self-awakening of a mission is indeed the driving power of restoration. Self-realization of a world mission is indeed needed to a nation that has been ruined repeatedly. For that reason, Mazzini declared, "We have things to do from now on!" when he was trying to unite Italy that was broken up in pieces. When German souls were trying to restore motherland that was

trampled by Napoleon's horse-hoofs, Germans were inspired when they were told that German race will be the world leaders in the future. Amazing activities will be turned out when we do things that originated from truth, and that is guaranteed by God. If Koreans do not want to be vanished from the stage of history, leaving her pitiful name as a withering nation, they have to realize their own historical mission sooner or later.

I believe Korea still has hope; she has it because Koreans are meek. The inherent meekness of Koreans will enable them to accomplish a great mission of the world history in the future. Faith can reverse the whole world; that is right, and that really do happen! In the Bible, the great in the world will become small, the stronger weak, the right and the noble low. God restores what the world reversed before. The world looks at outward appearance, while God the bottom of one's heart (1 Samuel 16:7); the world judges by the flesh, while God by the spirit; therefore, they are contrary.

The modern culture that had adopted "The weak become the victim of the strong" as its basic principle gradually began to doubt if its goal might be a virtual image. While the past history was that of violence and plunder, then the future history should be that of morality. In the past history, men with stronger power, with sharper weapons, and warlike character stood in front, but the meek were oppressed in the backside for their very character. However, it will be reversed; to men with higher moral standards, higher position will be bestowed; on that day, a lot of

tasks will be given to us.

“I saw a new heaven and a new earth!” (Revelation 21:1)
Amen!

PART 3

Kim's Genealogy–Kyungju

Kim's Genealogy Tree

PART

3

Kim's Genealogy - Kyungju

Introduction

The genealogy of Jesus Christ in the Bible, along with a novel *Roots* written by Alex Haley, made me to believe that it is important to know one's roots. If I do not write about it, my descendents in America may not know it forever. I will write about important figures that made significant contribution in our history; I am the sixty-second generation since Ar-ji Kim who was the founding father of Kim, born on March, AD 65 in Kyungju, Korea. I hope our descendants can be proud of reading how our ancestors lived and follow their footsteps in the future generations.

The Capital City Kyungju of Silla Dynasty

Kyungju was the capital of Silla from the first king, Hyuk-guh-se Park to 56th King Kyung-soon, flourishing Silla's culture for 992 years. Saro that was one of 12 small tribal nations around Kyungju founded Silla kingdom in BC 57 by uniting other tribal nations. But, Silla eventually united other two kingdoms, and absorbed and assimilated the culture of Koguryo and Baekje. Especially, by actively introducing the splendid culture of Dang China, she formed her own culture till she reached her golden era. After a monk named Cha-don Yi was martyred, Buddhism was recognized as a national religion, and it greatly influenced the spiritual aspect of people and culture; temples, pagodas, and Buddhist statues were built all over the town. They built the Buddhist Elysium by carving Buddha and his disciples even on the rocks on the hillsides. They also used gold, bronze, and iron as basic materials, so their molding skills were developed to its height; skills of craftsmen, sound and ambitious spirit of people, and aesthetic sense of people, supported by the prosperous national strength all contributed to it. Because there are countless artifacts in the open field, Kyungju can be called as an outdoor museum. In 1979, UNESCO designated this area as world historical remains, because so many valueless artifacts have been well preserved for over 2,000 years.

Kim's genealogy tree, direct lineage only

Generation

- 1 Ar-ji Kim
- 2 Se-han Kim
- 3 Ah-do Kim
- 4 Soo-ryoo Kim
- 5 Ook-bo Kim
- 6 Koo-doh Kim
- 7 13th King Mee-choo → Dae-suh-ji Kim → Mal-koo Kim
- 8 18th King Sil-sung 17th King Nae-mool
- 9 19th King Nool-ji → Bok-ho Kim → → → → → → → → → → → → → → → →
- 10 20th King Jah-bee Seup-bo Kim
- 11 21st King Soh-ji 22nd King Ji-jeung
- 12 23rd King Bub-heung Yip-jong Kim → → → → → → → → → → → →
- 13 24th King Jin-heung
- 14 Dong-ryoong Kim → → → → → → → → → → → →
- 15 26th King Jin-pyung → Kook-bahn Kim
- 16 27th Queen Suh-duck 28th Queen Jin-duck

20 Ye-young Kim (In-kyum Kim's brother)

45th King Shin-moo → 47th King Huhn-ahn

46th King Moo-sung
Goong-yeh Kim

Abin Kim

Min-gong Kim

Sil-hong Kim

Uhk-ryum Kim → Hyo-jong Kim

56th King Kyung-soon (Had 8 sons)

Il Kim (Prince Mah-ei) → Eun-yuhl Kim
(Head of Dae-ahn-goon
Branch, my lineage)

29 Eun-yuhl Kim (Head of Dae-ahn-goon Branch, continue from right)

30 Tae-hwa Kim → → Sook-seung Kim → → Yuhm Kim

31 (Head of Ahn-dong Kim's) Poom-uhn Kim

Yi Kim ↑ ↑ ↑ Soon-bo Kim

(Headed Su-won Kim's) Se-ik Kim

Bong-ki Kim

Sook-heung Kim → Suh-heung Kim

(Headed Pyung-hae Kim's) Jee-kyung Kim → Jee-hanng Kim
Hahn-choong Kim

37 Hahn-kook Kim (Brother of Hahn-choong Kim at right)

38 Woo-joo Kim

39 Yuh-yuhn Kim → Yuh-sim Kim

Duck-iae Kim (Head of Byung-pan-gong, Defense Secretary, Branch in Hamkyung-Do province)

Sang-ki Kim

Mang-suhk Kim

Soo-sang Kim

(Sons of Soo-sang Kim)

44

Koh-won Kim → Young-kwon Kim

45

Hee-pil Kim

46

Uhn-kuhl Kim → Uhn-kyung Kim

47

Tahk Kim

48

Choon Kim → Kwang Kim

49

Sahn-rip Kim

50

Wahn Kim

51

Hoi-in Kim

52

Mahn-hwi Kim

53

Jin-back Kim

54

Eung-tack Kim

55

Hwa-jung Kim → Hwa-jong Kim

56

Myung-no Kim → Chang-no Kim

57

Doo-kwan Kim → Doo-yoon Kim

58

Soon-bong Kim

59

Yuhm-hee Kim

60 Kyo-shin Kim

Kyo-shin Kim

61

Chung-son Kim → → → John Chung-min Kim → → → Ester Chung-he → → → Chung-bok → → → → Anne Chung-ae

Grace In-sook Y

Kyung-ja Kim

Paul Jung-pyo Kim

Kyung-chul Lee

Hun-joo Park

62	David → Mike → Gene	Steve → Rudy → Edward	Joanne → Helen → Roy	Judith → Cindy → Mary → Philip	Joy → Howard
	Vicky	Sharon	Susie	Kibong	Fred
				Lee	Wee
				Jonathan	Jacob
				Elizabeth	Abigail
				Joshua	Courtney
63		Samuel	Natalie		
63		Sarah			
63		Sabrina			

Note: 1. → Brother/sister.

2. The second line of 61 and 62 are name of spouse.

3. Third line of 62nd generation is last names of spouse.

4. Brothers and sisters of 63rd generation are listed vertically for lack of space horizontally.

PART 4

My father, Kyo Shin Kim

Sisters' stories about Dad

Dad's character and satire in his diary by Sangik Park

An Excerpt of Sickbed Record by Choon-suh Park

Epilog of Dad's life

PART

4

My Father Kyo-shin Kim

Born on April 18, 1901 between Yuhm-hee and Shin in Hahm-heung. Yuhm-hee had a promising future, working as low-level government job "Jung-won" at young age, but died at 21 years of age in 1903. His uncle Choong-hee took care of all financial matters. He married to Mai of Joo-book, a suburb near Hamheung in 1912, and they had 6 daughters and 2 sons between them.

As he graduated Hahm-heung Elementary School in 1916, Choong-hee sent him to Hamheung Agricultural School so that he could become a farmer. He graduated from it in 1919. But, because he became one of the local leaders of March 1st Movement in 1919 against Japanese occupation in Hamheung, he had to flee Korea, running away from Japanese police. Because Choong-hee was too stingy to give him any money, his mother went to her brother to get some money for his trip to Tokyo. Her

brother was generous enough to give her a parcel of farmland too, sympathizing her misfortunes of losing her husband and sending loving son to Japan. My siblings consider Choong-hee as a stingy, greedy man who took inheritances due to my father and my uncle. Being a devout Christian, my father restrained my uncle from suing Choong-hee for his embezzlement.

Once in Tokyo in March of 1919, Kyo-shin took remedial classes at Seisoku English Academy before he entered the College of Education, Tokyo Imperial University in April 1922, majoring natural science, because he preferred to work outdoors once in a while. In the meantime, a roadside missionary convinced him to convert to Christianity in April 1920, and he was baptized at Holiness Church in June 1920. He was fascinated by the severity and loftiness of the Sermon on the Mount, compared to the teachings of Confucianism, and he believed that he could become a man of integrity at least 10 years sooner. But, the expulsion of the gentle and polite pastor of the church by the opponents who formed conspiracy and resorted to tricks was a great shock to Kyo-shin and he stopped going to church until he started attending Uchimura Ganchō's Bible class and Greek class. Uchimura was the founder of non-church movement, claiming that salvation is outside of formalized church.

During Japanese occupation from 1910 to 1945, Koreans fell in extreme suffering and distress. Kyo-shin believed education and Christianity could revive the spirit of Korean youth. After he studied modern knowledge in Japan, he tried to awaken Korean youth. So, soon after he graduated in March 1927, he returned hometown to teach at Young-sang Girls' School in Hahmheung,

but he transferred to Yang-juhng School in the following year. He probably wanted to influence male students who could become leaders in the near future. After 12 years of teaching there, he resigned in March 1940 under political pressure because he was a noticeable objector to Japanese colonial policies; he refused changing his name to Japanese style, bowing his head toward Japanese Emperor as part of public meetings at that time, or refraining from using Korean in classroom, while he inspired Korean spirit to his students by teaching Korean history, geography, and precepts in Korean instead of teaching the core curriculum in Japanese.

Meantime, Sahng-hoon Chung and five other friends started publishing "Sungshu Chosun" magazine in July 1927. Kyo-shin became fully responsible as an editor of the magazine in May 1930, because Chung left Seoul for his personal reason. In 1933, he published a small booklet called "The Study of the Sermon on the Mount" which he had written for 13 issues of the magazine from January 1931 to February 1932.

He ran into Iwamura, the principal of Kyunggi School, invited him to teach at his school. He started to teach again in September 1940 at Kyunggi School where the principal was an alumnus. He had been under surveillance for six months for being on the black list, when he was expelled from his teaching post from Kyunggi School again. Recently, I met Mr. Sohn, an old Kyunggi graduate who witnessed how he kept his head straight up when the principal, all teachers and students were bowing their heads toward Tokyo where Japanese Emperor resided during morning session in the playground. Also, pro-Japanese students

made a political issue for his pro-Korean tendency and Korean speaking in his classroom.

While working as a teacher, he also was an editor of a Christian magazine, *Sungsuh Chosun*; the 158th issue is displayed in the Historical Museum, because his editorial called “Jo-wah (mourn for dead frogs)’ was a satire against oppressive Japanese colonial government, and he and twelve others were in jail for one year before the case was dismissed by a new Christian prosecutor. Besides his teaching career, he poured out all his heart and strength for publishing “*Sungsuh Chosun*’ magazine and for leading Bible study meeting. He believed that true Christianity could be clarified through the non-church movement, that revived Christians could be cultivated through Bible study, that such Christians could help Korea to attain her independence ultimately.

Even though he found a teaching position at the Songdo School in Gaesung in October 1941, his teaching position and the magazine were terminated in March 1942 when Japanese police arrested him and confiscated all his works. Since his potential employment in teaching was completely barred, after he was released from the Suhdaemoon Penitentiary, he was looking for an orchard to become a fruit-grower, probably because it was one way to avoid being drafted for forced labor and it provided means to support ten dependents. He ran into Mr. Noguchi, an owner of an orchard who was also the plant superintendent of the Heungnam Nitrogen Chemical Co. Lease term of the orchard was left one more year, and they were also alumni of the same college and he was looking for a Korean supervisor who can work as a head of 4,000 Korean laborers to improve productivity by improving

their miserable health and welfare conditions, he offered him a job.

Kyo-shin tried to improve sewer system and poor sanitation problem of restroom and kitchen of laborer's living quarters. He also ran an adult school trying to educate them common senses including Korean language, overcoming the objection of Japanese military police with the help of company management who argued for him that the school had been beneficial factor for the productivity gains. He also mitigated problem of drinking and gambling problems of the laborers. He knew Japan was losing the war, and he convinced former students to work with him to take over that plant if Japanese return to their country at the end of the war. When typhus fevers, a fatal communicable disease, was spreading; he continued supervising burials and caring infected Korean workers against advise of close followers to keep distance from the sick or the dead, he himself got sick, and died on April 25th, 1945.

Chapter 1.



Sisters' stories about Dad Engagement and marriage of Dad

(email from Chungok to me on 5/22/09)

Grandma told me, "Great-grandfather Taejip urged Grandma to get Dad married so that he could see a grand daughter-in-law, saying, "You are young enough to enjoy devotion from her, but I don't have much time left (he was bedridden). So, hurry, hurry...'. So she hired a matchmaker who, disguised herself as a peddler, visited home with young maiden and reported about each maiden's features such as situations of the house, appearance of the girl, eyes, nose, mouth, etc. When Mom was selected, her family was not in a position to decline the marriage proposal, because our family was so rich and influential within the whole region. Dad was engaged at 8 years old, but his grandpa passed away and he got married when he was 12, after spending 3 years of mourning period as Korea

customs.

Until his bedridden grandpa's last day, Dad helped him relieve urination and defecation: If grandpa called him, he answered, "Yes, and he ran to him, carrying cleaning materials, to help him to relieve his nature, which was a difficult task even to adults," according to story Grandma told to Chungok. Japanese ordered all men to cut their hair short and to enter a public school; he obeyed it and entered an elementary school.

Grandma told the following episode to Chungok (email to me on 6/25/2013):

Choonghee, who was managing clan's properties, even had gisang concubines, but he was so stingy to Dad; to get tuition to his agricultural school, Dad would go to uncle who was drinking and rejoicing with gisangs. Choonghee would frown his face and threw pieces of coins to the floor of inner court. Dad picked those up while crying, and turned in tuition to school. Later, Dad tried his best to ensure that Grandma had money in her purse all the time. When Dad went to Japan, he didn't give a dime to Dad who fasted in his locked up room in vain.

Dad's involvement in 3.1 Movement

(emails exchanged w/sisters 3/2/10)

KBS World News broadcasted a video clip as the exclusive news in commemoration of 3.1 Movement against Japanese brutal occupation of Korea. After three days, a similar Movement followed in Hamheung, for which 50 people signed a

document to lead the Movement, and it included Dad's name. Somehow, cameraman zoomed and highlighted Dad's name for a while so that Grace and I couldn't miss his name.

I was wondering why none of us knew about it in detail? It is purely my guess that his involvement could put Uncle Choonghee in awkward position politically because he was a member of the House of Councilors of the Japanese Colonial Government. The fact that Isigawa, a Japanese prosecutor, did not arrest Dad makes me to think there was a secret agreement not to make Dad's involvement an issue but made him to go to somewhere in exile.

Kim family had sent political contributions to Premier Hongjip Kim for his Reformist Movement, and Dad's role model was Daljip Kim who graduated the Law School of Myungchi University in Japan and was a judge in Seoul, so he chose to go to Japan. He went to Busan on foot or horseback riding to Seoul and train ride to Busan in those days, to board a ferry bound to Japan, but he was rejected for not having permission, and he returned home once. Mother side uncle gave his Mom (my Grandma) 20 *majigi* about 4 acres) of rice field for his trip to Japan. Chungok heard from Grandma that he paid it back to him later when Dad earned money. Uncle wrote a letter of permission (financial guarantee), and he went to Japan successfully. He met Rim Hahn who smuggled into the same ferry by disguising himself as a sailor, because he didn't have any means to buy a ticket. Two remained as the best friends until Dad's last day.

Subsequently, he went to Japan and he couldn't return home for 10 years until the prosecutor in charge of his case probably moved elsewhere, considering that there is 10 years gap between the first and the second sisters. Dad kept it secret to his grave not to endanger uncle Choonghee's political position.

Chungho wrote the following (email on 3/3/10): "Anyway, hearing good news made me happy and joyful. Dad was only 19 years old... He was definitely matured at young age and was a pioneer with foresight. While I was watching past Olympic Game, I reflected on Dad a lot. Yunah Kim (Olympic gold medalist of figure skating) shared to an interviewer that she suffered a great deal because she had not have fitting boots for long time. But, what special shoes did Dad have for marathon or gears for tennis and basket ball games? Needless to mention, he was a great youth. When he was a teacher at Yangjung School, he had to be involved to make the team a champion. He ran marathon because he had to run as quickly as possible to deliver papers in shortest time, and he cut wooden part of a pencil with a knife but not the lead core to use it longer. While he wrote with it, he kept rotating the pencil to make the tip of lead sharper. Dad taught Sihe to do the same. We all endured through poverty." This email shows how Dad was courageous to do the right things without thinking about his own safety, how thrifty he was to conserve materials to spend his means for good cause like publishing *Sungsuh Chosun* to enlighten Korean people, and how content he was to do his best under poor situations.

Chunzok's email on 3/15/10

She spoke to Seungeun Kim at the Institute for Research in Collaborationist Activity to find out the document shown in KBS news clip. They found a document written by Prosecutor Isigawa about 50 leaders of 3.1 Movement in Hamheung, but they are trying to decipher his handwritten document, which is challenging and time-consuming task itself. The title of the newsreel was: [KBS1TV] KBS news9-3.1 Movement in Hamkyung province, KBS 9 o'clock news televised on February 27, 2010.

Isigawa's book discovered,

Chunzok's email on 6/29/10

At a second hand bookstore, someone discovered a book, "An incident of Security Law Violation" that was written by Japanese prosecutor about 3.1 Movement against Japanese colonization of Korea. There were 540 names of Koreans either being indicted or their indictment dropped. Among those names, "Kyoshin Kim, 18 years old, 2nd grade at Agricultural School" was confirmed, and his name was unearthed again. The Institute for Research in Collaborationist Activity made a videodisc of the book later, which helped Dad to receive an Independence Metal of Merit.

Chunghe's clarification to Prof. Daeyoung Ryu's article,

email on 5/30/10

I'm Chunghe Kim, the third daughter of Kyoshin Kim, who lives in Los Angeles. I was impressed reading your article "Teacher Kyoshin Kim and the ceaseless fragrance of his life," in which you were not sure about a couple of things.

1. Did he go to agricultural school to be a teacher?

When my Dad was two years old, Grandpa passed away probably from tuberculosis. During old Chosun era, documentation of land ownership wasn't clear as it is today; greedy uncle registered baby nephew's inheritance under his name, and unilaterally told him to go to the agricultural school to be a farmer since he lost his father at early age.

2. Why did he go to Tokyo Higher Normal School?

Dad was accepted to both Tokyo Imperial University and Tokyo Higher Normal School (School of Education of Tokyo Imperial University); the former was oriented to train future government officials, diplomats, and scholars, but he chose the later because he felt it was his duty to educate "new shoots" (youth) so that they could serve the country for restoring her independence from Japanese imperialism.

Dad survived through Great Kanto Massacre?

Chunŏk's email on 6/21/10

In 1923, there was a great earthquake in Kanto region, and social order was chaotic. Major newspapers spread news that

Koreans were stealing properties and acted as terrorists. Government declared martial law, and allowed Japanese to form Self Defense Force who massacred 6,000–6,600 Koreans indiscriminately.

Nagai Gyuwoorogoo, an official in the Imperial Palace of Japan and a member of Uchimura Ganjo's Bible study meeting, hid Dooyong Song and Dad during this massacre. Song and Dad were saved not because they were pro-Japanese, but because God planned to use those devout Christians later.

Dad's diary not published: "January 1, 1932

(Chunzok's email on 1/24/09)

It is the third New Year at 130 Whal-in-Dong, Gongduck-Ri, Yonggang-Myun, Goyang-goon, (Kyunggi-Do, Korea). Mother is 50 years old, Mai (wife) is 35, I am 31, Jinsool is 16, Sihe is 6, Chunghe is 3, last month of pregnancy 0, Soon-suhn 12 (In old days, poor family sent their daughter as a maid to other home, until she gets married or situations of her parents get better to take her back); family of 7. The sign of Sungsu Chosun Co. on the right side and the nameplate of Kyo Shim Kim on the left side were posted on the front door frame."

Namely, we moved to Gongduck-Ri house in 1929 when Chunghe was born. Since we moved to Jungneung-Ri on June 20, 1936, 2 daughters and a son were added in that house. When I was born on January 30th, 1932, I guess all neighbors wished a son to be born, not to mention our family.

Episodes of Jinsool and Sihe:

email from Chunghe on 3/22/10

Once, Dad and Jinsool travelled on a train to go somewhere to catch samples of vegetation. A passenger who sat next to Jinsool asked her if Dad was her husband. When she answered, “He is my Dad.” Everyone who heard her said, “He must have married at very young age!” Returning home, Jinsool swore not to accompany Dad from then on, and whole family burst into explosive laughter.

Dad scolded Sihe more often than others, but he exhibited eagerness to send her to Tokyo, Japan for her to study there. When Dad came home after his day’s work, winsome Chunghe, the third daughter, made him laugh. Chungok, the fourth daughter, was an infant and she was fretting or crying all the time in her mother’s bosom.

Sihe acknowledged above and explained that she was trouble-making 7 years old and Chunghe was at the age of doing cute things. Mom was pregnant right after Chungok was born, and she was hungry and vexed for not having Mom’s breast milk.

Dad’s favoritism: email from Chunghe on 4/26/10

I don’t remember Dad was holding any other sibling on his lap except me. He loved me so much that my nickname was “Joseph”, and two older sisters were so jealous that they joked around, “Let’s sell that damn little girl as Joseph was sold.

Ten long years had passed by the time you (Chungmin) were born, I grew up to be a helpful girl, and I carried you on my back. You were stubborn at times but charming and handsome. Chungmin was dignified: He was not sickly as much as Chungson was, and grew up while receiving much love from Dad. When Dad lived in Heungnam in 1944, away from Grandma, he loved and caressed you to his heart's content, he enjoyed carrying you on his shoulder while saying, "My chubby! My chubby!"

My Father by Chunghe: *email on 5/8/10*

Our Dad cared us in minute details meticulously; not to mention applications to elementary and middle school and attending all graduation ceremonies, he observed our classroom and spoke with our teachers and principals at times. When anyone of us was sick, he himself took us to a hospital.

When he went hiking to mountains or points of interest, he accompanied family, Grandma, Mom, and children together. It may be a matter of course today in 2010; typical customs of Korean family in general during 1920's-30's were quite different compared to his practice. It was rare feature of family life, which was worth to be recorded on the Genes Book then.

All families sat around a large round dinning table to eat meals together. In many homes in those days, men had whiter steamed rice with richer side dishes on a separate small portable table, while women had darker, grain mixed one with poorer side

dishes on a separate table; Dad practiced equal rights in those days already, so to speak: I added it to highlight how advanced thinking he had and practiced in daily life.

I remember it was around 5 o'clock in the morning, our family maintained morning service everyday. Though it wasn't nightly events, he told us the life of great people like President Lincoln of America, Uncle Tom's cabin, Livingstone, Madam Curie...and many more, as bedtime stories. (I wonder how many fathers practiced that in those days! Not just in Korea but in whole world!)

The reason he resigned teaching position,

Sihe's reply to Insoo Juhn, 5/15/10

Your assumption was our Dad resigned from Yangjung School in the spring of 1940 to go to America, and asked why he planned to go to America?

We don't know the reason in detail, because we were all too small. Yet, I can tell you what I remember.

1. To go to America, he went to Japan to apply for a passport and visa, but I don't know if he received them or not. Perhaps, he abandoned his plan.
2. He planned to go several years based on the fact that he took out a loan, mortgaging land and house, for the living expenses for families.
3. Dad maintained friendship with Dr. Ilhyung Jung who was a professor at the seminary of Methodist church in the outskirts

- of Suhdaemoon Gate, as well as with Joowhang Kim who married to American wife and resided in the outskirts of Suhdaemoon Gate, and was involved with that seminary.
4. Just then, in spring of 1940, Dr. Jung was imprisoned, and I guess that this incident might have ruined Dad's plan to go to America or caused his resignation from Yangjung School.
 5. Deriving from the above, he was going America probably to study.

Chunghe's response to Sihe, 5/15/10

It was only 2 years before Dad was imprisoned because of the Sungshu Chosun Incident in 1942; the catchword of Japanese Colonial Government was Japanizing Korean as royal citizen of Imperial Empire by forcing Korean to change their last name to a Japanese style and to worship at the Shinto Shrine in order to unite two nations into one. Those were catchphrases to pacify majority of Koreans without strong Korean Spirit, but real intention was to draft young Korean youth into military, older males as forced laborers, young girls as comfort-girl, a better name of forced prostitutes for army, in addition to commandeering rice and metal utensils or other household goods nationwide.

The Japanese oppression, like the last struggle for survival in one's dying bed, and forced seizures reached to the worst in Korea as the eye of tornado passed through her at that time. Therefore, Dad couldn't write as he wanted or it was difficult to spread gospel, because Dad and our house were under constant

surveillance by plain clothed detectives. In addition, his language skills in German, English, and Greek reached the above average level; he listened to world news through a shortwave radio he kept in his study room; when president Roosevelt passed away, he lamented bitterly as the end of the world came upon us; he told us brief news about Provisional Government of Korea in Shanghai and in America. I guess Dad knew the fall of Japan was nearing and he instinctively felt like to go to America in exile till that time would come.

Dr. Ilhyung Jung was close enough to Dad to officiate my wedding ceremony, and we all went to Joowhang Kim's house in the outskirts of Suhdaemoon Gate several times, and the taste of cookies we had there was so good that I can still remember the aroma from those cookies, made with goat milk and butter from their own goats, and aromatic vanilla from Mrs. Kim's native country. It's beyond my description how tasteful they were! Learning how Mr. Kim built house, Dad added his beautiful study room, though in different style and shape, by collecting stones himself from creek bed in front of our house.

We had rare kitchen sink, different from other Korean houses; the drain hole of the sink was connected to septic tank via earthen sewer pipes; so we didn't have to throw away sewage to front yard like other homes. He dug a well and installed a manual pump to save the toil of drawing water from a spring several hundred yards upstream for us. Anyway, our house was a forerunner's house at that time. In retrospect, at this belated time,

it came to my mind that Dad was really a caring person in many aspects.

He spent part of his salary as a teacher to publish *Sungsuh Chosen* magazine, we couldn't live plentifully; he once expressed how embarrassed he was hearing that we ran out of rice. Our land was about 1.23 acres, but it was 1.5 acres including creek bed, which Dad named it "Lethe" from Dante's *Divine Comedy*, because when he crossed this creek he forgot all the problems or left troubles behind it. To supplement food supplies, he planted all sorts of fruit trees such as pear, water chestnut, cherry, persimmon, apricot, etc. He planted peanuts in large section, improved variety of strawberries in smaller section but enough for us to eat our fill. Chinese bellflowers were planted so that roots can be made a delicious seasoned side dish.

I would find a clue why Dad didn't go to America from his diary on 12-15-1940. A letter from someone in America said, "I dropped out of the University of Nebraska. According to my experience, life in America is disappointing. I no longer plan to stay in America, and I don't think you would like it either if you come to America. (I believe Dad had asked him to look into something.) Pastor Kim had not responded for over a month, and I myself had attempted to arrange something for you in vain. Korean students who came to America tend to become corrupted and retarded. Therefore, you wouldn't gain any benefit by coming to America; I worried that you might get addicted to American life style. From now on, I would definitely oppose to

anyone who wanted to go to America to study. Living spirit lies in Orient. Religion, ethics, and philosophy of the Orient are superior; from now on the West should learn from the East... namely, to revive the world, the lofty spirit of the Orient should be infused into the lifeless machine of the West.” (In addition to encountering difficulties of getting his passport and visa, Dad probably took above letter as God’s answer to his plan to America.)

Dad’s dilemma between Grandma and Mom,

Chun&ok’s email on 6/25/2013

When he was a student at Tokyo Higher Normal School, he was a relay marathon runner. He chose marathon because he only had to renew his record, without involving other team members or worrying about opponents. When he worked at Yangjung, he was Kijung Sohn’s couch; when he became the gold medalist of Olympic Game in 8-10-1936, Sohn brought a sapling of laurel tree for our house; but Dad said, “No, if we plant it at our house, only our family can see it. But, if we plant it at school, many people can see it proudly.” So, he planted it at school, which I went to see it after 77 years on 9-15-2012. It became the Kijung Sohn Memorial Athletic Park, after Yangjung School moved.

Dad was buried at Kyungju Kim’s Family Cemetery, under Darae-bong, Hamju-goon, Hankyung-namdo, where Dad is sleeping to eternity. On the *Hansik* (Koreans offer food and drink

on a stone table in front of a tomb.) in 1946, Mom went there to erect a tombstone and a stone table. Daejeon National Cemetery didn't give us a tomb site because Dad's remain is in North Korea, but mortuary tablets of Dad and spouse Mai Hahn have been enshrined next to each other there.

When we have a family event or on a commemoration day, it was Dad's job to strike down steamed sweet rice on a pounding stone with a large wooden hammer, and Grandma pushed or flipped grains till all of them were smashed and become a lump, looking like a mashed potato. On a cold winter day, placed a large flat stone on a straw mat in kitchen, but on warmer days, it was done at the front yard. We helped Dad catch loaches, with which we cooked tasty loach soup, and it provided us good protein.

For being busy all the time, he would come late to dining table, and we might keep some dishes on a brazier; then he wouldn't touch any of those, which we put on the table after he arrived; he would touch dishes, which had been on the table before he arrived. (I think he didn't want family to pay him special care for his late coming, which could be bothersome to them. Since it was his fault for being late, he would rather eat cold dishes.) When we had to bring money to school, we had to ask him in the evening; he would never give us money if we ask it in the morning. If he came home late, we had to leave a message to Grandma in the evening in order to get it in the morning. He probably tried to train children to prepare things in

advance. At home, Dad always wore Korean style attire and straw shoes (*jipsin*) on sunny days but wooden shoes (*namaksin*) on a rainy day.

Chapter 2.



Dad's characters and satire in his diary, Sangik Park's book review

Prof. Park wrote a book review about Dad's diary: Excerpts about Dad's character are shown below: Chunghe's email on 8/31/10.

According to his diary, Kyoshin Kim carried out his duties as “an editor and a publisher and a clerk and a deliveryman and a bill collector and a reporter and a Sunday lecturer, besides a science teacher and an English and Math teacher at school (He taught students having poor grades) and a tutor (to students who were boarding at his house) and a basketball coach and a secretary at the basketball Association and a member of Natural Science Institute and a member of the Natural Science Research Association and a member of the Geography and History Association and a Foreign Language Study Association and an athlete representing teachers and a head of a household and a parent of students (3/31/1936).

It seems to me that he really lived a life of faith in all weather and in all directions. Several times, he wrote that he had bloodshot eyes to do proofreading and he was bedridden for several days due to over exertion. It is not just “so many varieties’ of chores he had; he had to withstand hearing banter or receiving a sort of insults like, “Is it a magazine?” or, “An unsalable magazine! (4/6/1931)” He was regarded as a heretic several times. Besides, often times, the publication was on hold indefinitely or facing threats of discontinuation for violating the inspection guidelines of Japanese colonial government from late 1930’s.

In spite of these difficulties, he put his heart and soul into publishing *Sungsuh Chosun* for 15 years consistently as he believed, saying “The value of faith lies not in the rise and fall of its degree, nor in hot and cold enthusiasm, but only in continuing work (7/1/1934).” Kyo-shin Kim just trod along his way without saying a word, when all eyes were turned upon him either under plain indifference or active interruption.

Upright disposition:

Often readers of his articles, especially his diary, say that his articles pierce their consciousness. In reality, how many readers would not straighten themselves when they read his prayer below? “Christ Jesus, if I love other things than I love You, then cut off my lecture from my lips; if I yearned earthly life more

than the life in heaven, make me unable to write even a single line of transcript. Lord, if my desire for the heavenly things is sincere, without thinking about earthly things, then allow me to write transcripts for the next month issue (3/14/1939)."

Several episodes reveal his character vividly. For example, on 10/2/1938, he and his wife went out to a train station to greet his mother who was returning from Ham-heung. Upon confronting an unkind and insincere man who was selling an admission ticket, an argument ensued; after much quarrels, he punched the glass window of the ticketing booth and ended up breaking the glass window. Evidently, there was a tumult in the train station; but it was obvious that the responsibility of starting the incident rested on the man, and the demand of reimbursement of the broken glass was rescinded, and even admission fees were waived; so the incident ended. According to his expression, "Passengers in general appeared to be very satisfied, watching an incident like Jesus had cleansed the temple court (by chasing out money changers); by looking at them, it seemed as the arrogance and negligence of the men at the station are not the problems started recently. Even a day laborer in blue uniform, who sells snacks approached me and supported my action with words of praise." It is his character that he cannot withhold his feeling when he sees wrong things.

“Be cold or hot”

We can glimpse at his character from his friendship. In his diary in September 1933, he described a scene at a prison; he went there to receive Rim Hahn, a close friend since his school days in Tokyo, who was being released after serving six years of prison time. He was imprisoned not because he was involved with an incident involving Christian but because he was a hardcore ringleader of ML (Marx-Lenin) Party.

Kyo-shin Kim could not help but admire Rim Hahn who had commanding posture and was filled with full of hope, as he was walking out the prison. After all, to Kyo-shin's eye, there seemed to be a striking contrast between “the commanding appearance of materialist Rim Hahn’ and “the dwarfishness of Korean Christians under Japanese rule’ In his diary, he wrote, “If Rim Hahn is likened to a giant tree on the foothills of Mt. Baekdoo, majority of Christians today are nothing but a plant in a pot.”

In his diary on 9/15/1938, he wrote, “It was my joy to have a chance to have a friendly talk.” When Kyo-shin was in deep anxiety because his magazine came to a crisis of possible discontinuation of publishing by the oppressive Japanese Imperial Government, he was invited to Rim's house on 6/19/40. Rim encouraged him that it was not a time to hesitate but to go forward courageously.

6/19/1940 (Wed) ... “Rim invited me for a dinner, and we had pleasant talk for a while. Originally he was a prominent leader of ML Party and he is a materialist, needless to say, but he fathomed my heart deeply; he emphasized it was not a time to hesitate and pressed me on, almost in a tone of scolding. Being a man who risked his life for a principle and an ideology, his character is worthy to be respected and beloved: If no Christian takes care of things after my death, he would take good care of it, so I should advance forward. I discovered “a world of spirit’ that is a separate world from the “world of faith.”

When Kyo-shin passed away from typhus, Rim, representing friends, offered incense at the funeral ceremony. Friendship between those two was above the average. Our generation that was accustomed to “cold war mentality,” can hardly understand the friendship between a Christian and a hardcore communist. But, it is not impossible to understand him, once we know his contemptuous posture toward lukewarm, half-hearted attitude in all matters.

In his diary on 1/18/1935, he cried out, “We cannot expect a great deal out of neutralism either in thoughts or in actions. A materialist is not necessarily our enemy. First of all, we should try to be thorough in all matters. In this sense, he spoke frankly. Often times, we cannot understand the speech or thoughts of majority of Christians, even though we are same Christians; on the contrary, I can make some connections with anti-religionists though we may not come to complete agreement because of our

basic differences (12/16/1934).”

Satire of Imperialism

When war cloud of WW II hung over the world, he criticized imperialism ingeniously to avoid the eye of a censor of the Japanese Colonial Government. His diary on 6/10/1938, he wrote, “By observing how pigs eat, the strongest is seemingly the justice in their world”; he likened plundering countries, which afflicting neighboring countries as “pigs’ figuratively.

Especially, when Germany, Italy, and Japan made a military alliance in 1940, he bitterly satirized the barbarism of invading nations, likening them as “rabid dogs’ figuratively. His diary on 6/6/1940 contains news, “Recently, while a rabid shepherd is causing troubles by biting children in the north and tearing apart an adult in the west; another bulldog is reportedly becoming rabid, so neighbors are very anxious about that.” Pretending that he was reporting incidents happened in his neighborhood, he bitterly criticized imperialism. Of course, in his diary, “shepherd’ is Nazi Germany, “children in the north’ mean Denmark, Norway, Netherlands, and Belgium, which were invaded by Germany, “adult in the west’ France, and “bulldog becoming rabid’ is Italy who entered into the war on 6/10/1940.

In his diary on 6/15/40, he also makes fun of aggressive countries subtly, “Dongsomoon Police Station posted a warning sign to watch a rampant rabid dogs. Especially, shepherd and

bulldog seem to be rabid.” We can see that he took the warning sign as his opportunity to liken Hitler and Mussolini as rabid dogs on purpose. In order to rebuke aggressors while evading the censor of the Japanese Colonial Government that was becoming openly oppressive, he probably had no other means to do so. In this sense, Kyo-shin Kim’s articles becomes much more enjoyable if we read them “between the lines’, which would double our interest.

Our proud Dad,

Chunghe’s email on 9/28/10

We all respect Dad for his pure and noble character and his articles, thoughts, and faith. For they are so good, we try to spread them to the world so that people know about them, too.

Dad seldom carried us on his shoulder or fed baby food to us on his lap like many modern fathers do. Though he lived a short and busy life, he, not Mom, took us to a hospital; when we were sick, not Mom or Grandma, but Dad touched our forehead to see if we had fever or helped us to take medicine at our bedside. Dad always attended our entrance and graduation ceremonies of our school. I remember how I was elated and proud of him whenever he visited our classroom for an observation with our principal.

Jinsool is 95years old, Sihe 85, I’m 82, and Chungok, Chungbok, Chungmin, and Chungae are all right behind in good health, approaching 100. Didn’t Dad laid good foundation for our good health? In those olden days when nutritional

information were not available, took good care of our nutrition heartily and carefully; he raised a goat so that we could drink her milk; he raised pigs and chicken to provide us protein; he planted each section of strawberry and peanut, he planted all kinds of fruit trees such as pear, persimmon, water chestnut, cherry, mulberry; he planted lots of lilies whose fragrance of flowers spread out to neighborhood and bulbs provided rich nutrition to us. We also made Tofu by grinding soybeans at home, and he encouraged us to drink soymilk by explaining that it contains high nutritional value as good as cow milk. During last decade, medical scientists encourage us to eat brown rice and whole wheat bread by educating us about their nutrition. Around 1930, he ordered a clay cooking pot, specially designed to be airtight in two layers, from Tokyo to feed us steamed brown rice, considering the health of family.

99% of his life had been absolutely perfect, but he couldn't complete last 1%; he drove himself too hard without caring his health; I cannot forgive Japanese who forcibly occupied Koreans, tormented him, and gave him too much stress during last part of his life. He filled a rice field with water to make an ice-skating ring for us to enjoy ice-skating or sledding. Dad and gutsy kid chose ice-skating, but I was too timid to dare ice-skating and I had to be satisfied with sledding. Our house was secluded like a remote uninhabited island, so no one would peep at us. Dad dug out stones from creek bed of the "Lethe" to make a small swimming pool; we enjoyed breaststroke and dabbled in

water; wasn't it fun?

Last Saturday, Insook made copies of old pictures, which she gave each one of us at the Kim Siblings' Luncheon gathering. The picture of old house made me to remember all those things above. (Episodes not related to Dad were omitted.)

A letter from Dad in prison

(email from Chunghe to Chungok on 5/15/09)

I forgot most of his letter, but I cannot possibly forget the following part, "I have been a teacher over 10 years; a writer, an editor, and a deliveryman over 10 years; a teacher as well as an organizer of Bible study meetings over 10 years. Adding up all those years, I am well over 80 years old, and I don't have any regret even if I die now, except worrying about all of you left behind."

He made a flowerbed in front of his study room, and planted white lilies and chrysanthemums, fragrance of which diffused to whole neighborhood. Along the dirt road and barbed wire fences, cosmos came into full bloom in all different colors from summer to fall each year; Dad planted seeds once, and new cosmos buds came out from seeds dropped in previous year. While driving on a freeway in Korea, I saw a similar flowerbed and a dirt road with flourishing cosmos along side of it; it reminded of Dad and our old house; these beautiful things cannot be seen in a very rich farm.

Episodes during Dad's stay in Domoon,

part of email from Chungbok, 7/6/10

After Dad was released from Suhdaemoon Penitentiary at nighttime of March 29, 1943, he was visiting ex-readers of Sungsuh Chosun. At the last leg, he visited Bonggook Kim's ranch in Domoon, as he had always wanted to do. He continued to stay, and had Mom to join him there with Chungbok (5th daughter) and Chungmin who were not going school yet. He also invited Sukhyun Park, who had no job, to come and he stayed there from mid July to that of August in 1943. (No one knows why he brought all those, spending considerable amount money just to stay there several months. I believe he was exploring possibilities of continuing Sungsuh Chosun in Domoon in vain.)

Chapter 3.



An Excerpt of Sickbed Record by Choon-suh Park

(Choon-suh was a medical doctor who worked under Kyo-shin. We can get a glimpse of last few weeks of Kyo-shin's life.)

April 30, 1945: "Only two Korean, Mr. Hahn and I, live this side apartment for upper class; Mrs. Hahn can speak Japanese well and she mingles with Japanese ladies, but Chungson's Mom does not know the language. So, children go to receive our rationing. Our house is entirely Korean style; all of us wear Korean style clothes, and I do the same when I come home. So, we cannot mingle with Japanese. In addition to the fact that Mr. Hahn went to Japan for study, his appearance looks alike Japanese. So, those Japs don't know well that he is a Korean. Ha-ha Ha-ha!" Today, teacher told me such a story among other things.

Also, at the exact time of morning meeting, teacher Kim

spoke an admonition in Korean, so I felt like living in a different world because it is common practice to speak Japanese in public nowadays. Whenever I watch his shining forehead of Teacher who is self-composed and scanty of words, I feel like receiving strength radiating from him unconsciously. According to duties, I must finish road repair and cleanup within 4 days. The management department of western dormitory manages 3 dormitories and 800 houses, which includes rationing necessities of life, sanitation management, home repairing, education for living of 4,000 residents, etc. The number of employees in management department is about 50. On 8th and 18th of each month, Teacher personally makes speech to all wives in the village, about community living, hygiene in general, and household living. And, twice each day, during morning meeting and evening meeting, he makes admonitory speech to 50 employees of management department. Koreans live here believing Supervisor Kim as a head of a household.

All employees of department eat breakfast and dinner at home, but lunch is brought from a place that is away about 20 minutes on foot. But, five bowls of rice disappeared today. Teacher Kim said, "We'll skip lunch in western dormitory; we don't deserve to have lunch. It's no concern of us if such thing happened at other factory, having such thing at western dormitory is shameful to whole Korean people. Of course, only one or two persons did such thing, but we ought to change such habit thoroughly."

Teacher Kim, though a supervisor, removed feces children left with a shovel with other laborers. Being short of hands, he pushed himself a cart to deliver coals to laborer's homes at western dormitory. He started night classes for wives and illiterates a few days ago.

April 18: Pastor Chang-ho Lee said, "Teacher Kim left early this morning for a severe stomachache; perhaps, he might have appendicitis." I answered, "Acute appendicitis is a emergency case." We agreed to meet at his house in the evening; I brought some medicine for an emergency. Temperature was 38.3 degree and pulse was 90; I thought he might have influenza.

I asked him if I might inject medicine, declining it, he said, "If Roosevelt's death is God's providence, He must have a plan to make me lay down on a sickbed."

His countenance looked cheerless when he said, "I wish I could fish, sitting on a boulder in a deep valley of Myo-hyang-san (A beautiful mountain in Korea.)." I felt strange for Teacher to say such pessimistic expression, which sounded like he was no longer attached to present world. Mrs. Kim came in to say, "I prepare some special meal for his birthday, he hasn't touched it. What should I do?"

April 20: A messenger came, so I went to his apartment. He looked very lonely, saying that he couldn't sleep at all because of high fever. He wanted to fast to fight off his sickness. He said, "After you left me a couple of days ago, I took fever remedy and

I sweat a lot. Since fever came down, I rubbed with cold-water to go to work. Then, I felt a severe chill, together with headache.” It was regrettable that he used careless treatment methods and excessive overwork.

Temperature was 39.3 degree and pulse was 98.

April 21: From the first day I nursed Teacher, I massaged him habitually. Since Teacher asked for it, I massaged him today, too. He asked me to read the Bible. When I asked him which book to read, he said that it is good to read any book.

As I opened Old Testament, I read Palm 1, 3, 13, then John ch.14, and ch.17.

A doctor came for a house call. Dr. Sang-chul Ahn, who had close friendship with Teacher, came here all the way from Ham-heung. Dr. Ahn diagnosed it as febrile disease. We concluded that company hospital probably treats him discriminately and it would be difficult to receive good treatment there. Dr. Ahn insisted for him to go to his hospital. Thus, it was determined that he was to be hospitalized at Dr. Ahn’s hospital. Manager Godama favored Supervisor Kim so much that he couldn’t bear withoutseeing Teacher Kim everyday. Two have difference in nationalities, difference in religions, and difference in schools graduated. It doesn’t appear to me that he necessarily favors him only for company business relationship. It is amazing thing that he has positively supported whatever Teacher Kim wanted to do for 5,000 laborers in western dormitories.

The patient depended on Chinese herb medicine, but he left it to the doctor now. The long-awaited taxi arrived, and Mrs. Kim, Mr. Chang-ho Lee, a son of Dr. Ahn, and I, who helped the patient, got on the taxi. Already patient's heart got severely weakened; I felt tragic. After admitted into one room of the hospital, he told all of us to go home. Dr. Ahn came in to inject a heart stimulant and a hematic.

April 24: Patient's complexion has changed in several days; it looked pale and thinner. Asked him how he felt, he answered, "I don't feel any better." His pulse is feebler and faster than before; the rate was as fast as 120. He was short of breath and fever was over 40 degree. I read Psalm 24 as he asked me to read the Bible. I nursed him in attendance next to him, doing such things: covering him with a blanket properly, giving him a massage, rubbing with a cold towel, reading the Bible, praying for him, feeding him thin rice gruel.

An unfamiliar doctor came to examine him. When undressed his shirt, reddish rashes were all over his body; it was dreadful typhus fever. I became more anxious; Mrs. Kim didn't seem to know that Teacher had such a serious illness; she spoke as usual. Patient's condition was deteriorated as time went by. We moved him from chilly upstairs to warmer downstairs. He wanted to walk down by himself, but we moved him on a carrier. His fever was so high that inside of his mouth and nose dried up, and his breathing sounded terrible. Dr. Ahn searched Ringer solution all

over Ham-heung in vain, and he decided to make the solution himself. He injected Ringer solution and a heart stimulant; the pupil of his eye turned clearer. When Dr. Ahn wanted to sing a hymn song, he nodded his head. Mrs. Kim said he liked hymnal 322, we all sang together; we felt he was hopeless. Until yesterday, he said, “Amen.” Now, he can’t make any sound. He didn’t leave any will.

April 25: At 4:40 in the morning, Kyo-shin Kim, a great educator, patriot, and an evangelist left this world at 45 years of age. Manager Godama from company came in a hurry. Several relatives and acquaintances gathered, and decided to handle affairs after his death, of pneumonia rather than legal infectious disease, to the end. But, Manager Godama strongly insisted that it should be reported truthfully to help surviving family; he persistently made a great effort to treat his death as “killed on duty.”

April 26: He had to be cremated immediately because he died of legal infectious disease. About 50, employees of the management department of western dormitory and several acquaintances, gathered for his funeral service, officiated by the pastor of Hamheung Central Church. Manager Godama spoke following eulogy: “Supervisor Kim was under me in the company, but I regarded him as my sole teacher everyday. The more I saw him the more I learned from his character. So I missed him if I didn’t see him even a day. Therefore, if he didn’t

come to see me, I went to see him everyday. Our friendship has been like this. One day, Teacher gave him a letter of resignation because many people had criticized him adversely, but I firmly stopped him from doing it. I encouraged him by saying, "It is true that there are many obstacles to do right thing, but if we keep try to the end, we can reach our goal. So, let's try to help each other all the more." Teacher had strong sense of responsibility. He came to work without caring about such as influenza. I suggested him to rest without overstraining himself on such occasion, but he did his best on his work without listening to me, suffering such a tragic thing. I am sorrow endlessly for losing such a respectable teacher." All of us cried. Chung-son, an elder son, lighted wood chips to start a fire. Though he hadn't cry yet, but he wildly sobbed in tears. After the cremation, we returned to Dr. Ahn's hospital.

May 1: Mr. Song led a prayer meeting in the morning. At 2 in the afternoon, we went to the western dormitory on a company bus. Mr. Cho, the eldest son-in-law, carried his remains and Chung-son his portrait. The plant superintendent said it was the first time to have a company sponsored funeral service ever since the company was established. The company service ended in solemn atmosphere. However, Manager Godama's eulogy was quite amazing. He spoke extemporarily about 20 minutes without any note in front of the remains. He said, "I am not old, but I have not met any great man like Teacher Kim until today."

After he talked about his superior character and knowledge, he said, "I have paid the greatest respect to him." Especially, because teacher was on a surveillance list, there were many policemen in uniform or in plain clothes, which made the atmosphere grave, he bitterly denounced the Police Bureau that harassed Teacher Kim in many ways in the past. All of us were really amazed. Mr. Rim Hahn burned incense as the representative of friends. Comparing to Teacher, Mr. Hahn had opposing ideology such as materialism and socialism, but they have remained as close friends since they were studying abroad in Tokyo. After the service, we came back to apartment with his remains. Mr. Hahn talked about several things. He said, "Whenever I visited him, Teacher Kim always watched that Korean map, seemingly planning something all over the country, now it makes me heartbreaking to lose him before he realized his ambition." In fact, a large Korean map was hung on the wall of his room, just like he had one in his study room of house in Jung-reung, Seoul.

Chapter 4.



Epilog of Dad's life

Dad became a new stronger person by applying the precepts of the Bible, which he tried to give to Koreans he loved very much throughout his life.

Finally Korea recognized his efforts and suffering, and bestowed him the "Independence Medal of Merit" #2731, signed by President of Korea Lee, Myung-Bak on 8/15/2010. Chungok reported that there would be a conference in memory of Kyoshin Kim on 5/17/09, after 82 years had passed since Sungshu Chosun was born. It is just living witness that how much Dad is still respected by people who try to continue his philosophy and belief. Chungok's email 5/12/09.

Tour of Suhdaemoon Penitentiary History Hall,

Chungok's email on 6/23/10

To witness what kind of oppression Dad had to endure for one year in prison, I met Prof Sangik Park and his friend Heechae Juhn in front of Suhdaemoon Penitentiary at 10:30 am. Torturing devices used to torture Chosun (Korean) people were displayed. Solitary cells were so small that they looked like caskets; for lack of space, prisoners had to relieve urine and feces in standing position and they couldn't scratch itchy spots of lice bites due to lack of space. Incomparably cruel torture was keeping prisoners to stay up by disturbing their sleep constantly.

We went to the Institute for Research in Collaborationist Activity for an interview with Seungeun Kim, the leader of Material Collection Team of the Institute. I handed over 69 photos of Dad to her.

Display of Articles left by Dad,

8/11 to 9/30/2010

As part of an exhibition, Ms. Kim of the Institute for Research in Collaborationist Activity wanted to display Dad's pictures and other articles Dad left behind, at the Suhdaemoon Penitentiary History Hall. IRCA printed pictures and items displayed at the exhibition in a 226-page book, "Colonial Rule and War Responsibility in East Asia." Dad's items are displayed on pages 146 and 147.

Award ceremony of Dad's Independence Medal of Merit,

Chungok's email 8/29/10.

Chungok sent a copy of a newspaper article, a picture of Chungok who were receiving the certificate of the medal and its certificate at the cultural Center for Citizens on August 15th (article written by a reporter is omitted here), together with picture of the medal and that of the certificate.

Mortuary Tablet of patriotic Kyoshin Kim

enshrined on 8/30/2011

Dad's mortuary tablet was enshrined in Daejeon National Cemetery, and guests had a memorial service at 14:00 pm.

PART 5

Life Journey of John Chung Min Kim

Memories of My Early Childhood/Elementary School

High school Days/College/Air Force Days

Settling down in America/ Growth in Engineering

Looking back and Planning for Future

Engineering career & Vacation trips

Spiritual Growth

Discover the World

To close my stories

PART

5

Life Journey of John Chungmin Kim

(김정민, 金正民)

John Chung-min Kim, 62nd generation:

Born on November 14, 1939. The story of my life journey has been mainly a quest for freedom from bondage, like poverty, sickness, and spiritual aspects, so that I can enjoy peace of mind and freedom of choice. With the grace of Lord, I have lived healthy, prosperous life, gradually enjoying more peace in life. Even though I do not wish any of my descendents experience what I went through, if any one does, he or she could be comforted and encouraged by reading my story.

My Given Name

“Chung” “正”, which means “right”, “honest”, and “Min” “民”

means “people”, “citizen”. So, I assumed Dad wished me to be an “honest person” or a “righteous person”. I didn’t know why Dad named me Chung Min, until a photographed version of “Sungsuh Chosun,” was published in late 1970’s. In Dad’s diary:

“11/14/1939: My wife’s delivery was getting imminent; she was hospitalized at Dong-dae-moon Women’s Hospital.

11/15/1939: In early morning, received news about easy delivery and a baby boy, who was born 10:30 last night.

According to Christian faith, I took the meaning of “Blessed are the meek, who shall inherit the land,” and I gave “people 民”, for it is practically easy to write with only 5 strokes (Koreans wrote names in Chinese characters at that time.); so I named him Chung-min (正民). I don’t wish him to be a smart genius or a high-ranking government official, rather to be peaceful and meek so that he can be a God’s chosen people.” So, I have tried to live up to my name as people often do.

Chapter 1.



Memories of My Early Childhood:

November 1939 to August 1945

Mom gave a haircut to Dad, Mom did something wrong, and Dad complained. Dad put older sisters in a basement for a time-out. They were playing loudly, evidently they were not remorseful, and I told Dad about them, like Joseph did to Jacob about his brothers' mischief.

After we moved to Heung-nam in 1944, we lived in an apartment Dad's company provided. We had abundant apples and Alaska Pollack's. Mom's one brother had an orchard and the other was a fisherman. I went out to frozen rice field to sled with two sticks. After we ate ox-tail soup, I saved airplane shaped bones to play with. Or, I made a train with abacuses by connecting them with a string. Since it was toward the end of WWII, we had to make our own toys. I haven't bought a black

car and I get depressed on a rainy day, because of unforgettable memory; a couple of men came home, and a black taxi arrived. Two men held Dad's arms to the taxi to take Dad and Mom to a hospital. It was getting dark inside, and Chungbok and I went outside, shivering in cold rain and in great fear, until someone came to stay with us. I was brought to a hospital one day; Dad looked strange, cotton balls were plugged into his nostrils, he wasn't moving, and he was dead. I don't remember I was even sad. I don't think I was old enough to know the difference between life and death. Soon, I remember the car was climbing up a steep hill. When we entered a building, I saw several fireplaces along both sides of the room. The casket was already inside crematory chamber. Someone lighted up, and those were all I remember about my father's last moment.

It was depressing to hear Grandma and Mom crying all the time. Grandma blamed Mom why Mom allowed Dad's corpse to be cremated even before she had chance to view his face. When they were crying and arguing each other, I roamed around courtyard away from them. I was a sad, unhappy, and lone boy after Dad's death.

Elementary school, Korean War, and middle school:

September 1945 to February 1955

I found myself attending Jung-reung Presbyterian Church that was nothing but the Pastor Yong's house, until church building

was built on a hilltop. One Christmas, I acted as an angel; when I forgot my parts, teacher told me that behind the curtain.

Instead of a new school nearby, family wanted me to go to a better school about two miles away. Mom's friend listed me as a resident in her household so that I could go to Donahm Elementary School. Chungok took me there in September 1945. We had to walk unpaved uphill road through Ahrirang Pass and one more hill and several dozen steps near school. I had to sweat it out to go over those hills; and during hot summer, I had to rest several times on my way home.

It was worse on a rainy day, because there was no bridge to the house across the stream "Lethe"; one rainy day it swelled too deep. When I had barely crossed a wooden bridge about 600 yards downstream, I heard a dull colliding sound, followed by loud creaking noise. When I looked back, I saw a floating roof hit the bridge; in a matter of seconds, whole bridge and the roof were floating down the violent stream. God saved me! About quarter miles downstream, there was a sunken cement bridge with drain holes; if it rained hard, water began to overflow on top of the bridge. If overflow became unsafe to cross, we had to detour over a mile further downstream to a tall highway bridge; it was nerve taking to cross it for a boy with fear of heights; I felt like wind was going to blow me off the bridge.

If I had gone to a new school in my neighborhood, I didn't have to go through all these toils. I was too small to know that we have to pay a price, if we violate the law for selfish gains.

Snacks were not even thinkable, and we had to get them from nature: We picked cherries, berries, flowers of acacia and azalea, frog legs, crawfish from foothills and streams with other kids. We had about 1.5 acres of farmland: Mom hired a neighbor who had an ox to tilt the land or to fertilize small plants. But, whole family provided the bulk of labor for weeding, watering, and harvesting. I learned that the pleasure of harvesting and eating food comes as the result of sweating toils after God cursed Adam (Genesis 3:17). We played with homemade “DDahk-jee” or “Jah-chi-gi.” Riding a sled on frozen stream or rice field was the most popular sports during winter. Top spinning, flying a kite, and several games with glass beads were fun games. Poverty didn’t make us depressed, because we were too busy playing creative games within our means.

I began to have medical problems, when I was a fourth grader; Mom saw some unusual color of my urine. On warm days, I couldn’t go over Ahrirang Pass unless I rest a couple of times. I was dead tired by the time I came home. Mom took me to an herb doctor who gave me some herb medicine. The doctor ordered me to stop going to school for about six months. When I returned to school, I couldn’t understand what the teacher was talking about.

On June 27, Chung-he came to us to flee to Mt. Book-hahn because loss of Seoul was imminent. North Korean Army already occupied Seoul and we walked down next morning. When General McArthur landed in Inchon, allied forces

appeared to reach Korea-China border by December, till Chinese forces moved into Korea. Chunghe offered Mom they would take me along with them. A smaller ship transported us to a 50,000-ton hospital ship anchored on high sea. After our disembarkation in Busan harbor, a large army truck took us to a large stable. We had to spend a night without any blanket in an open stable. I shivered so bad, I felt like my teeth were all shaking loose. Next day, we found a room, and three of us lived in one room uncomfortably.

See-he who lived in Masan, about 30 miles west of Busan, invited me to their house. But, I couldn't stay there long; I don't remember the reason, but I was sent back to Busan again. I am sure it was burdensome to add one more person to a household during the war; there were six families of three generations already.

Soon after, other brother-in-law in Kwangju came to Busan in March 1951, and asked me to go to his house. My brother-in-law already had large family of seven to support. Considering my poor health, he sent me to the school nearby. Short walking distance helped my health a lot, and I did well at school. They had small farming fields, so we were able to supplement meals with produce during season. So I was able to bring lunch to school during summer, at least a couple steamed sweat potatoes to school. We had none of those after fall, and brother-in-law's mother went to a brewing company to bring discarded dregs. We had to drink liquid parts after dark colored dregs settled down,

and pigs ate the dregs.

The problem was I couldn't bring it to school. During lunch break, I remained seated, watching outside through glass windows aimlessly. Classmates soon figured out that I was too poor to bring a lunch box; several sympathizing friends collected a part of their lunch for me. When spring came, foreign aids came through government, and my sister took me there to register me as a refugee. My sister got some rice as monthly ration. Foreign aids helped us refugees during the Korean War. We now support a boy in Brazil and another in Swaziland through Compassion and World Vision respectively.

My test score was high enough to be accepted to Kyunggi School. Sister Chunghe and her husband lived in a smaller room, and Mom, Chungbok, Chungai, and I lived in a larger room happily. I like to summarize part of email Chungok sent on 11-13-2010. "Since the War broke out, you didn't go to school for 9 months. We enrolled you as 5th grader at Hakgang. I wished you were healthy, sending you school with a lunchbox, but you were not; as you returned home, you collapsed on the floor, throwing a book-wrapper. Nutritious dishes were reserved for you. Knowing you were a son of Kyoshin Kim, Dr. Kim, an herbal doctor, paid attention to you. Once, Dr. Kim waited you at a corner to hand over 20 wraps of herbal medicine. When you handed over those, I felt awkward because my sister-in-law stayed with us along with her two daughters, but I made soup till all medicine was gone. Dr. Kim asked you to pick up some

more, but you were too embarrassed to receive free medicine, and you detoured around to come home. At the school gate, he handed over 20 more wraps to you.

Upon finishing 6th grade, I took you to Busan; I was so happy to see Mom and sisters. The most anxiety I had was when you urged me to take you to Mom repeatedly, when I didn't even know whether she was alive or killed by a bombing; I felt like my heart was torn apart. Chungmin! When you were a thoughtless child, didn't you blame Mom a lot? Rather eat porridge all together than making you to take refuge with a sister, so Mom made you eat salt at three different sisters' houses. No one being hurt, haven't our family members tasted the pleasure of reunion within short period of time? Many years passed by and all of us are getting old, and many things come to my mind kaleidoscopically. Even though you ate salt at my house, you completed 6th grade and entered Kyunggi School so that everyone was envy of you. Our situations made you experience hardship while you were here, but don't you think majority of Koreans should be content with surviving through the war? From Sister Chungok.

I went to Seoul, after a treaty of truce was signed with North Korea and China in July 1953, following my school. Grandma and older brother Chungson were there already with his friend Jinho. When they were too busy, I helped them after school. To supplement our income, we also raised pigs and we fed them leftover collected from several restaurants. Sometimes I brought

it home in a 5-gallon bucket on a bicycle. I raised rabbits, chicken, and ducks, which provided sumptuous dinners at times. Mom and two sisters joined us soon, and we were all happy being together after three years of separation to different places.

But, my health deteriorated quickly. I had old symptoms back. This time, Chunghe took me to Medical Center where Chulwoo, my Dad's ex-student, worked as a chief pharmacist. They took my x-ray, and hospitalized me for about 3 months, taking a couple of antibiotic to kill TB bacteria. I stopped going school about 6 months while taking medicine. TB had remained dormant for few years, then it became active when I exerted myself to go to school over 4 miles away and to help family business. Mom bought a goat to provide me extra nourishment; I milked it, boiled milk to sterilize it, and drank it. Teacher allowed me to advance with other classmates. But, I couldn't understand lectures in Math, Science, and English in particular. Teacher had done a favor to me, but I had difficult time for next 4 years to catch up with others. I simply missed prerequisites too much! New law separated middle school and high school; so we had to take a test to advance to the high school. Temporarily they accepted all who had failed entrance examination; I was one of those who failed the test.

Chapter 2.



High school Days:

April 1955 to February 1958

We had to join a club to do after school activity. After hearing all the positive things about rock-climbing and seeing seniors' demonstration of basic skills, I thought this club was what a poor boy could join without much financial burden.

We practice basic skills at Mt. Inwang. We also visited club president Seungjoon's house, talking about various subjects. As I began to socialize, I forgot large part of negative things that had happened in my life. I learned that it is important to keep ourselves busy doing positive, productive things, to mitigate negative or unproductive things. We began to climb rocks and we went hiking during vacation.

My brother declared that he wouldn't pay my tuition unless I enter the Seoul National University, but I didn't have self-

confidence to enter that prestigious school. So I planned to go Germany to study, because escaping to Germany was a way to avoid competition in Korea and to start a new life there. My brother said it was a good idea. I studied German very hard at a language academy. Within several months, I was able to read novels and short stories written in German. Unfortunately restrictive law was passed so that we had to serve armed service before I could go abroad to study. Needless to say, I was deeply disappointed!

Soon I remembered a Bible verse, “Ask, it will be given to you; seek, and you will find; knock, and it will be opened to you” (Matthew 7:7). It dawned on me that, while praying for God’s help, I could apply my study skills to English; I bought some used books to study syntax to understand grammar; I loudly read stories with easy vocabulary, I looked up unfamiliar words in a dictionary, and I wrote unfamiliar words or model sentences several times on a scratch paper to improve my spelling and writing skills. By the second half of junior year, I could understand what the teacher was talking about in class. With some self-confidence and study skills I had acquired, I bought used books that included basic Math before advancing to algebra or geometry. I made sure I understood all prerequisites before moving on to next concept, revisiting previous concept to refresh my memory. I learned that understanding Math was like going up to the second floor; if there were broken stairs, it would be impossible to go upstairs. I solved all questions at the end of

each unit on a scratch paper, staying up late to solve it; sometimes I solved it next day because I went bed by midnight for my health to win a long battle. Math became the easiest subject to me soon!

During summer in 1956, Wonsang and I decided to go to Sorock-do and to Kwangju. At his uncle's house, we played ping-pong or sang songs with his cousins, Kyung and Sook. Kyung was cheerful and polite enough to bring lunch, snacks, or drinks on a serving tray. We invited Kyung and Sook to go to Backyangsa Temple with us, and they came. Chungson and my third broth-in-law both studied economics, and they suggested me to major economics either to be a banker or a government officer. It sounded good so I followed their suggestion. Wonsang's cousin Kyung came to Seoul to attend Ehwa Womens University, and stayed at Wonsang's house until she moved into the dormitory. Wonsang and I helped her move into her dormitory.

College/Air Force Days:

March 1958 to February 1962

During summer in 1958, several friends hiked over Mt. Soback to Haeinsa Temple. Then, we went to Jinjoo and Kwangju. After other friends left, Kyung, Young, her friend, and I went boating in Songjung-ri. On the day I left, Kyung came out to train station to say goodbye, and waived her hand. She had

pink dress that made her look prettier. When summer was over, I ran into Young, Kyung, and Sook. I invited them to a theatre where an opera “Tosca” was being played, to repay all the hospitalities I had received in Kwangju. Only Kyung showed up at the theatre; I felt that she liked to go out with me.

One day, Kyung and I hiked to Mt. Inwang and sat on a flat rock to chat. She told me about a love story “On a Stormy Hill” that she read recently, because we sat on a hill to express our love. She told me that she liked me when we first met. I told her my plan that I will join air force next March so that at the end of February 1962, I could get a job. She was moved for my efforts I would exert for next several years. I believed that her gentle, amicable, and yielding personality would supplement my daring, authoritative, and quick-tempered personality. March 1959, I joined Air Force. With Kyungchul’s connection, I was able to leave my unit to take examinations toward the end of semesters. My friend Changmin summarized lessons he had to me. I tried to pay him back when he came to America to study. But he went to New York against my advice, but he became a professor at a university later to my utmost joy.

Starting a life in Korea and marriage:

March 1962 to August 1964

When I was discharged from Air Force in February 1962, only job opportunity available was a tour guide. I escorted

customers to various points of interest. Big customers were college students; I guided students of Sookmyung University to Mt. Suhlahk and students of Ehwa University to Haeinsa Temple.

Kyung and I continued our dates. We went to a theatre or simply walked along the street, talking about various subject. Hiking and dinning were part of our date.

Meantime, Chunghe in America suggested me to come there. I convinced Kyung that American dream would be the best opportunity for us. She reluctantly agreed to do so, though she didn't like that idea. So I applied for a passport and a visa to America. But, Yunse Medical Center put a hold to my X-ray, which showed a calcified spot when I had TB. They ordered me to take a topographic X-ray twice, once now and another one in six months.

Then, Korea Express Co. was hiring. Since my English score was outstanding, I was assigned in the International Department to handle import and export of household goods of GI's and civilians working for U.S. Army. Original plan was Kyung and I were to get engaged, and I would go to America first. But, because I couldn't get my visa but a job, we married in January 1963. But, when Sukho was born, I realized that I couldn't pay for medical bills and to buy things for our baby. Though I graduated one of the best schools, I couldn't maintain minimum living standard without getting help from others. I didn't want to take bribe either.

Chungok's email sent in May 2010 also mentioned that she gave me a check to pay for the second topographic X-ray. She also bought some Chinese herbal tonic to help my health. Toward the end of spring in 1964, I received a visa to go to America. In one hand, I appreciated others who helped me financially; at the other hand, it hurt my pride inwardly to be in those situations. More than anything else, I wanted financial independence so that I could support my family by myself.

With American dream and courage to face any difficulty in a strange land, I left Korea in August 1964, without thinking any hardship ahead of me (Hebrew 11:1). My listening skill of English was too poor to understand that soft drink was free, and I didn't drink any during 30 hours journey to Los Angeles. If Chunghe didn't come to greet me, how could I call her without a dime needed for phone call?

Chapter 3.



Settling down in America:

August 1964 to March 1970

I was overjoyed to see Chunghe as I walked out the gate. With the help of VP Frierson, I got a job as a technician. My wage was \$2.00 per hour when minimum wage was \$1.25, because they treated 3 years of airman as experience. By September, I saved to buy a used car, and I rented a one-room studio for \$40.

Paul strongly suggested me to study Engineering again to get a permanent visa, because America needed engineers badly. So I decided to change my major. To keep my job, I took classes at UCLA Extension for a year. I had to buy a new car because used car cost me too much to repair. I was lonely and it was too much to be a self-supporting student and to manage household affairs at the same time. So, I asked Kyung if she would come, leaving Sukho behind. Her parents graciously agreed to take care of

Sukho. Kyung got a passport and a student visa, meeting a gracious vice-consul who believed a couple should be together. Anyway, she came to America in May 1965.

To be a fulltime student, we looked for a housekeeper job near UCLA. No one hired us as live-in maids. Some workers went to EMA for higher wage, so Kyung applied there and got a job. Sue gave riding for Kyung to and from EMA. One day, Kyung had a bad constipation. I was preoccupied with school and survival in a strange land, and I didn't know how stressful and difficult times Kyung had spent.

Classes were getting more difficult and school raised tuition to \$300 per quarter. Meantime, I met Young who attended Cal Poly, Pomona that charged \$40 to foreign students. It was too good a deal not to take it, so I transferred to Cal Poly in January 1966. My friend Hee informed that Burroughs was hiring people; I got a job there. Hee and I shared an apartment to save money, but noise from train disturbed our sleep at 5 AM everyday, so we had to split.

Within a year, my health was failing; I often had nose bleeding even in my class. One Bible verse I remembered was, "What good will it be for a man if he gains the whole world, yet forfeits his soul, or life? Or what can a man give in exchange for his soul (life)? (Matthew 16:26)" And, Paul told me that Vic, Production Manager of Gen Inst wanted me to come back. I believed that God was rescuing me out of predicament I was in. If I ruined my health, what good would it be for becoming an

Engineer? And, Kyung missed Sukho a lot, and I could apply for a permanent residence visa. When my thinking came to this, I decided to go back to Gen Inst. I filed a leave of absence to school in January 1967. Vic promoted me to a foreman in April, and a supervisor of swing shift in August as he promised. When the following Bible verse hovered around my head, I knew God wanted me to go back to school: “If he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying ‘This fellow began to build and was not able to finish’ (Luke 14:29-30).” I came to study, so I must finish my school no matter how difficult it was! I reported to work at 4:30 pm. So, I went back to school.

U.S. Immigration Service rejected my petition and sent me a deportation notice. I felt like I was running a huddle race, jumping over one huddle after another. But, God prepared a way out of this hurdle race; Paul received his U.S. citizenship by then. Paul filed a petition for us to get residence visa. When we responded to a “For Rent” sign, owner said it wasn’t available any longer; he was probably discriminating against a strange looking Oriental. We decided to buy a house in early 1969 for Rudy and Steve. Kyung liked a house at 10413 E. Olive Street. It was the first house for us; we painted it till late hours to save money. I was so proud to be a successful homeowner for the first time in my life; Sukho was coming, expected a second child, and expected to finish school soon. I named second son Rudolph, wishing him to be famous.

Growth in Engineering:

April 1970 to January 1975

No opening in Engineering Dept of GI, so I had an interview with President Moss of Sundstrand. Bob liked my rich experience in manufacturing and I liked its proximity from my house, only 7 miles against traffic! Bob offered \$850 per month starting April 1st, but I took his offer for my career in Engineering.

Changhoon's Mom couldn't take care both Changhoon and Rudy. We weren't happy with other babysitter either, so Kyung stayed home. When Sukho came in October 1970, we were overjoyed to see Sukho. All of us were happy together! I gave Stephen, meaning "crown", as his American name after many saints and kings.

I was young and energetic to do extra work, and I bought a small Laundromat with a dry cleaning agency, but a new Laundromat opened up not far from my store. Sales went down, someone vandalized it once, and machines kept breaking down. It was nothing but headache; I sold it in 1972 for a loss. Unforeseeable problem occurs unexpectedly in our life, like a new Laundromat that was built nearby.

Another unexpected event was occurring; Sundstrand was closing down plant here. Mr. Gray interviewed and sent several key employees to Redmond. Kyung didn't want to move, but there was no job opportunity elsewhere because country was in

recession. Company offered me favorable conditions and we couldn't survive too long without stream of income coming in. So, I decided to accept the offer. Ed was born on Feb 19th, I named him Edward, thinking of King Edward in England and wishing him to be a "Rich Guard". I bought a house at 111 156th Ave NE, Bellevue.

IRS questioned a tax return that my accountant made a mistake. With some accounting knowledge and plenty time I had, I amended it myself after reading booklets sent from IRS. This skill has helped me to prepare tax returns and tax planning till today. My body couldn't get adapted to wet, cold climate; I got bad bronchopneumonia every winter, accompanying fever and coughing with sputa. Also, Sundstrand decided to down size its magnetic heads operation, limiting to internal requirement for recorders they manufactured. I couldn't see new design and development needed in the foreseeable future; that meant I couldn't grow in Engineering. I saw an ad that Ampex was looking for magnetic head engineer. Not only I saw active design and development projects there but also Avner offered 12.5% increase. So, I moved to Mountain View for growth in March 1973.

First assignment was a sustaining engineer. Soon I learned that ferrite head Avner pushed hard exhibited inherent engineering problems. So, I offered alternative design. Avner liked my idea, but he left to Bell & Howell. A new manager, Hal came on board. He supported my idea; soon Hal, Dr. Gray, and I

visited Vacuum Specialty in Lake Geneva to survey its facilities and to discuss product improvement plans. After having successful meeting, Hal gave me full support needed to build prototypes. I had nose bleeding and bronchitis, which was nuisance during winter. I went to an ENT doctor who cauterized blood veins inside my nostril. He suggested me to “keep the body warm but head cold (room temperature).’ I’ve kept his advice, and it helped me by keeping nostrils moist.

We toured all points of interests near Bay area. We spent time together with new friends. Then, Avner called me one day; he needed me as a right-hand man; and he would send me an offer and he would appreciate if I would respond in 10 days. We didn’t have particular reasons other than 20% raise and being close to Mom, relatives, and friends in Los Angeles. I remembered Gideon tested God’s will with fleece (Judges 6: 37-40); so I said Kyung, “If we sell our house within 10 days, I would move to Bell & Howell.” Our house was sold within a week, and we moved once more in February 1975.

Chapter 4.



Looking back and planning for Future:

February 1975 to June 1982

Gene, a co-worker at Sundstrand, worked for Bell & Howell and lived in Glendora, so we bought a house at 814 E. Leadora Ave in Glendora. All our kids joined Boy scouts through Glenkirk church. I provided transportation for Boy Scouts, and once for Sunday school children to Jewish Temple in West Covina. A levy said, "Just like we have to turn on light switch or faucet to get light or water; we have to ask God to give us grace to receive it."

Bank of America gave me a booklet how to make a balance sheet. I realized that I didn't have much savings. I started looking into different means to save more, to reduce expenditures, and to diversify investment plans. Chungson passed away accidentally on 6-9-1977. A newspaper article

reported that land appreciated 9.5% per year in average. So, Huhnjoo and I decided to invest in land. We liked a 110-acre ranch in Cathey's Valley, that was too big for us to buy; I asked Sunyoung and Huhnjoo asked Jongchul to buy it together. It was nice to stay at the mobile home. Seller left a copy of Sallman's "Christ Our Pilot", which inspired me to be very courageous and steadfast.

Sometime in 1978, Kyung's brother Joongkon came to America; I bought a small business for him and he paid back in installments. He wanted to buy a house at 527 E. Whitcomb Ave, Glendora in 1979. He lacked credit, and we bought it together. But, he decided to go back to Korea, and I ended up buying off his share. Tenant dropped a hot cigarette butt to set a fire. We sold the house after we fixed it up.

A new engineer David would like to buy a house, but he didn't have credit, and we bought it together until he bought my share in 1981. I received help from others when I needed, so I tried to help others who needed my help.

Paul started U.S. Magnetics Corp., but he had health problems. Paul and Ester asked me to join their company; in case his health got worse, they needed me to steer the company. Third time they asked, Paul offered me 20% raise and 15% of company stocks within a year. Meantime, I started going Cal Poly to get my MBA degree in 1980. Paul agreed for me to work for Bell & Howell one day a week as a consultant for 18 months and allowed me to leave early on my school days. I didn't have

an excuse left, and I started working for him on February 1981.

One day, I felt irregular heartbeat and shortness of breath. A doctor said I might need an angiogram and gave me pills if I felt shortness of breath. Jongchul's wife recommended me a heart specialist for a second opinion. He said my artery was clean and I simply had WPW (Wolf, Parkinson, and White) syndrome. He told me to live a stress free, normal life, but change environment slowly; for example, open car windows, wait for a while, before I get into it; I decided to buy a house closer to work to reduce stress from driving. We bought a house in Monterey Park in August 1981. I needed peace Jesus gives as John 14:27 reads: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." WPW syndrome helped me to find peace.

Chapter 5.



Writing goals of my life

In Management Principles class, Dr, Oleson asked us to “Design-A-Life” applying management principles as the final paper. In retrospect, writing a life plan was critical for my successful life journey; I am rewriting important part of the paper so that someone may use it as a model. Everyone should have own life plan as a guideline if one wants to have a sense of direction and vision of one’s successful life. It even helped me to enhance my strengths and to mitigate my weaknesses.

Introduction:

My fantasy world is not as big as that of some young people, or as small as that of some old people perhaps. To find out why I

do certain things certain way, I spent quite a bit of time about my past, value systems and principles.

1. Environmental Analysis

Past Environments which influence my value system

(Omitted my background, which I wrote in detail already.)

- My general values, objectives and policies

I had to know my value system to understand my behavior. To generate my value system, I followed Milton Rokeach's 18 terminal values and 18 instrumental values as my guidelines. My terminal values in rank order are happiness, wisdom, a sense of accomplishment, family security, freedom, equality, self-respect, true friendship, social recognition, pleasure, a comfort life, inner harmony, mature love, salvation, an exciting life, national security, a world at peace and a world of beauty.

In order to achieve my terminal values, I rank my instrumental values as follows; ambitious, responsible, intellectual, capable, courageous, independent, honest, imaginative, self-controlled, logical, forgiving, broadminded, obedient, loving, polite, helpful, cheerful, and clean.

2. Organizational Design

- General principles and philosophy of my organization

It is important for me to succeed for my family's fame and

traditions. For “economy and efficiency”, each one of my family members has his or her main responsibilities depending on his or her attributes and capabilities. As a commander in chief, I try to give “the direction of vision” of our family toward progress and unity of our family for the betterment of all. We discipline our faults and reward achievements by celebrating the success together.

- Departmental values, objectives, and situations analysis
Relatives - Board of Directors

Well kept family genealogy and many respectable historical ancestors or living relatives gave me the direction of vision of our generation toward progress and high achievement. Also, I feel a sense of potential ability and strong ego for high accomplishment. I try to pass along these mental guidelines to my children.

Myself-Chief Executive Officer: I am ultimately responsible over each department and division of our family organization.

Service Department: We plan and practice contributions or donations to church or other non-profit charity organizations, in time or in monetary means.

- Wife Division

Purchasing/Transportation Department:

My wife decides what to buy from major items to daily supplies. She supports children’s extra curriculum activities such

as musical instrument lessons and sports activities by providing them transportation and mental encouragement.

Homemaking/Decoration Department: With her creativity and ingenuity, she purchases, modifies, or rearranges furniture to create better living environments.

Nutrition/Health Care Department: Besides her daily planning of what dishes to be prepared, she handles all routine or emergency health care activities as a dietician and as a nurse.

- Husband/Wife Division

Counseling, Mother/Father Department:

This department is important for perpetuation and self-renewal of our family by counseling, guiding, and training our children. We attempt to explain the meanings of life, consequences of certain behaviors, and different way of life from their early ages. We will answer any questions our children may have or help them to solve their problems or anxiety.

- Education/Performance Standard Department:

The main role of this department is to establish detail rules and guidelines to meet changing situations and problems. As children grow up, their needs and requirements necessitate changes in performance standards for higher achievements.

- Social/Recreational Department:

This department will decide family members' social activities

of individual member or family as a group. We emphasize how to ease our mental and physical stress, while exchanging experiences with others or learning different parts of world. This department also determines what social organizations our family members will join to enrich our lives.

- Husband Division

Security/Finance Department

While maintaining above average living standards, secure enough capital assets to retire from regular full time work ASAP. Until I reach my goal, maintain enough life and disability insurances to send 3 children through college without my income.

Invest growth area, and add new savings such that net capital assets become 18 years of average wages by 1997. Maintain monthly budget system. Purchase term insurance such that the sum of current assets and insurance face value becomes 70% of the current financial goals, and disability insurance should cover current income.

Learn and experience various investment options and ways to accumulate capital asset by reducing or deferring current tax liabilities. Buy a house where home price appreciate fast. Look for investment opportunity in real property for high tax deductions and lower income tax liabilities. Buy growth oriented stocks and bonds, yielding long-term capital gains. Set up trust funds for children's college and IRA for current tax deductions.

Allocate 6 to 13 percent of my take home pay to interim cash account to be invested together with returns from other capital assets.

Review and update financial statement and monthly budget system. Convert economic problems into better investments opportunity.

Table below shows “Projected total net Asset vs. total net asset to Retire”.

Figure below shows “Total net Asset vs. Asset needed to retire” in a graph.

- * I can retire after 1997 when “Total net asset’ exceeds “Asset needed to retire’.

- * I need life insurance and disability insurance till 1997, to make up shortage.

- * Children’s education funding considered.

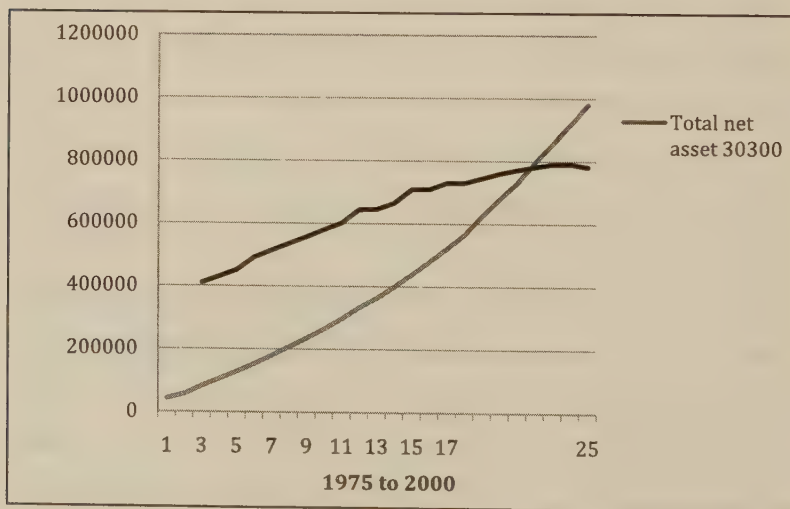
Long-range Planning (Refer to Table and Figure shown next page):

Assume wages will rise 8%, IRA 8.3%, ranch and house 10%, and life expectancy of 73. My budget was designed to save 6-13 % of income.

Fig 3, Fig 4, and Fig 5, which contained my alternative plans, were deleted because each individual should design own alternative plans.

Year	Net House	Net Ranch	Liquid asset	Profit sharing	IRA	Wage times	Children's Education	Total net asset	Total asset needed
1975	18500	0	11000	0	800	life exp	Fund	30300	to retire
1977	34200	0	19000	0	3370	-		56570	
1979	53100	13600	30000	0	7300	430000		104000	430000
1981	74000	21800	43000	2000	11880	471000	20000	152680	491000
1983	98000	31500	55000	5000	17220	515000	20000	206720	535000
1985	121200	43100	67000	9000	23550	560000	20000	263850	580000
1987	148900	57200	79000	14000	33830	604000	40000	332930	644000
1989	175900	73800	91000	20000	38240	646000	20000	398940	666000
1991	201700	93700	103000	33000	47970	690000	20000	479370	710000
1993	227000	116800	115000	47500	59310	730000		565610	730000
1995	249200	159000	127000	70000	72540	760000		677740	760000
1997	268700	189000	139000	111000	87960	782000		795660	782000
1998	276500	206000	145000	131000	96610	790000		855110	790000

* Even years were deleted to save space.



• Maintenance/Engineering Department

Department Goals, Planning, and Strategies:

Keep preventative maintenance schedules and utilize “do-it-yourself” policies. Purchase simple but quality products to minimize maintenance and repair costs. Make routine maintenance schedule charts for major machineries.

• Career/Planning Department

Departmental Goals, Objectives, and Long-term Planning:

Pleasure to enjoy life and to be happy and content by holding a well-paid job. Maintain expertness to become an authority for job security and for power. Attend professional conferences, trade shows, and technical meetings. Become an engineering manager in 3 years and an operations manager in 7.

Departmental Resources:

Personal Assets (strength)	Personal Liability (weakness)
High achievement standards	Poor communication skill
Keen observation	Reserved and passive
Accurate analysis & synthesis	Accommodative
Hard worker during working hours	Tense
Exemplify to others	Poor group activity
Creative	Disagreeing openly
Firm determination	Emotional expressiveness
Perseverance & patience	Submissiveness
High self-awareness	Serious
Self-motivated	Isolated and loner
Intuitive	Condescending and arrogant
Experienced	Stern
Trustworthy	People rather than task oriented

Develop a marketing plan to enlarge current operation, increase sales by 20% to 1987. Become an operations manager by the end of 1987. Obtain MBA degree by 1982. Represent company for technical meetings and conferences. Increase personal interactions to influence others. Enhance managerial skills by reducing personal liabilities and strengthening personal assets. Write more reports and memoranda to influence others.

Figure 6, Fig 7 deleted, but each individual should consider alternative measures.

Monitoring systems

When we drive somewhere, we have to constantly watch around us to avoid an accident. I decided to monitor two things, a household bookkeeping to keep track monthly budget and expenditure and a financial statement to keep track of assets.

Monthly Budget vs. Expenses of 9/1981 *(Deleted many rows to save space.)

Date	Remarks	Housing	Citation	Ford, T-bird	Food /cloth	Med/ Rec	Work/ Pers	Misc/ Educ	Total
Budget		620	200	150	740	120	120	250	2200
Available		-100	-2198	100	413	-125	147	-1294	-3057
9/4	Cash/ins				160	24.95	18		
9/4	B&H Credit U		179.35						
9/9	Cash	130	10.02		150		10		
9/22	Trash/Cash	25			160		10		
	Total	511.83	267.09	31	694.88	-55.05	43.25	155.5	1648.5
		-611.83	-2465.09	69	-281.88	-69.95	103.75	-1449.5	
	Next available	8.17	-2265.09	219	458.12	50.05	223.75	-1199.5	

Monthly Budget vs. Expenses of 10/1981 * (Deleted many rows to save space.)

Date	Remarks	Housing	Citation	Ford, T	Food/ cloth	Med/ Rec	Work/ Pers	Misc/ Educ	Total
Budget		2150	200	150	740	120	120	250	3730
Available		2158	-2265	219	458	50	224	-1200	-356
10/6	SCE/Cash	67.11			160		10		
10/9	20th Century Ins		120	124					
10/13	Cash			14.25	160		10.75		
10/16	Clay	1640							
	Total	2247.52	328.35	227.88	844.41	11.05	74.75	76	3809.96
		-730.52	-2593.35	-8.88	-364.41	38.95	139.25	-1276	
	Next available	1419.48	-2393.35	141.12	375.59	158.95	259.25	-1026	

My salary history:

			Budget	Expense
8/64	Gen Inst.	2.00/hr		
3/70	Sundstrand	850/mo		
3/73	Ampex	1,350		
2/75	B&H	2,125	(No previous record remains.)	
2/81	U.S. Mag	3,833	2,200/Mo	1,713
6/84	"	5,000 + 500 car	3,850	2,705
1/91	Apollo Mag	5,000 to 6/91	4,300	2,846
Teaching career		Salary	Budget	Expense
9/93	Substitute	\$80 to 120/day	3,360	1,780
9/95	Torrance	2,986	3,460	2,573
9/07	LACOE	7,729 Max pay	4,300	2,279
9/09 to 10/11	subst for \$140/day		4,000	1,678

Financial Statement-Comparing Financial Planning vs. Actual
Example of quarterly financial statements * (Many rows were deleted to save room.)

As of 7/31/12	Maturity	Yield/ Cost	Fixed rate	Properti es	Large Cap	Small/ Mid Cap	Tech nology	Moderate Portfolio	Total	Running Total
Bank of America (6899)	Hornitos	-75,195	-58127						(133,322.28)	(128,416.96)
Hanmi Bank (1625), 6/14	35AC	10683	37,538						48,221.38	(80,195.60)
El Centro note bought			84,010						84,010.45	2,779.25
Vanguard, Roth,VTSAX	375,677	Cash	124		8623	3696			12,318.45	15,097.60
Vang, VFH, Fina, ETF	459,469				13692				13,692.17	357,941.60
Equivest, J's IRA(0-309)					11181	13434	21566	17,854.45	64,035.97	535,378.80
412AC Hornitos, 45%	351,870			355292					355,291.56	1,119,316.20
House in Monterey Park	210,000			750000					750,000.00	1,869,316.20
Ranch on Ashworth, 65%	191,750	-15ac		500000					500,000.00	2,464,316.20
Townhou,El Centro,65%	565,000			376250					376,250.00	3,120,507.60
Total		(61604)	165382	2549772	211537	161493	81572	22,981.51	3,131,007.60	
Percent		-2.0%	5.3%	81.4%	6.8%	5.2%	2.6%	0.7%	100.0%	
Changes from 12/31/11	3108748								22,259.50	0.7%

Some important financial decisions I have made, which are reflected on the graph:

- * Purchased ranch in 1978.
- * Purchased Whitcomb house in 1981.
- * Purchase Monterey Park house in 1981.
- * Sold Glendora house in 1984.
- * Sold Whitcomb house in 1986.

- * I began to buy municipal bonds at discount in 1982.
- * Financed a second mortgage in 1990 for business, but Kyung discouraged me.
- * From July 1991, sold muni bonds or matured CD's to pay down the second mortgage to pay it off in September 1991. Beginning February 1992, I made extra principal payment until mortgage was paid off in December 1996.
- * X-Axis: Years 1 through 37 represent 1975 to 2012. Y-Axis: Amount in \$.
- * Byun wanted to sell his share of land investment, so I bought it in 1998.
- * Completely debt free in 1999. I can retire anytime if I choose to do!
- * Exchanged 3 parcels with two townhouses, and a ranch in 2004.
- * Refinanced house to buy 45% interest of a 412-acre land in Hornitos in 2005.
- * Took over 8% of Heavenly Crest parcels from Ed in 2006.
- * Bank lowered home equity loan rate to 2.99% in 11/08. I borrowed up to max limit to pay off mortgage. I signed up a 5-year CD that offered 5.92% in 7/09. I also bought mortgage paying 5.75% from Citi.Mortgage in 8/10.
- * Began to pay down mortgage in 2007 till it was paid off in October 2009.
- * Retired on 7-24-2009.
- * \$78,147 in STRS was exchanged with \$2,490 per month

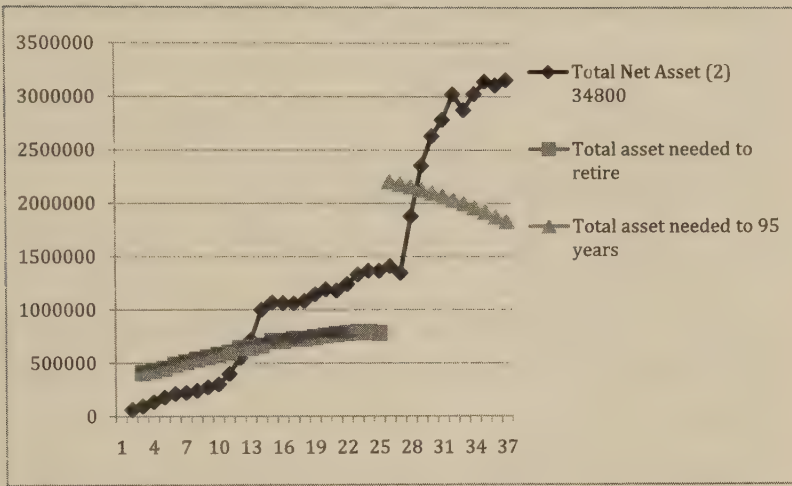
pension.

* Stock went down 18% in Q3 of 2011.

* From 20010, I had to withdraw RMD from IRA. I consolidated 403(B) and 457 into IRA account, and designed a tracking system to decide what to sell for RMD.

Total net asset vs. Total asset needed to retire or to 95-year old
(I outlived my original life expectance of 73 years of age. So, I extended it. Even years deleted.)

Year	Fixed	(1)+Liquid	(2)+Fixed	(3)+Liquid	Total Net	Total asset needed to	Total asset needed to
	equity(1)	equity(2)	liability(3)	liability	Asset (2)	retire	95 years
1975	15300	34800	74500	74500	34800		
1977	36000	63000	102000	111850	63000		
1979	96290	137800	202010	210610	137800	430000	
1981	220030	213715	502685	547590	213715	491000	
1983	229770	242000	530730	563085	242000	535000	
1985	144230	301875	535265	545040	301875	580000	
1987	97563	549223	733159	733809	549223	644000	
1989	295070	1002790	1157720	1159020	1002790	666000	
1991	341309	1064855	1215745	1221005	1064855	710000	
1993	463109	1085722	1102612	1104437	1085722	730000	
1995	470295	1194437	1204142	1205649	1194437	760000	
1997	480000	1242456	1242456	1243756	1242456	782000	
1999	643750	1369788	1369788	1369788	1369788	791000	
2000	643750	1368696	1368696	1368696	1368696	782200	
2001	643750	1411565	1411565	1411565	1411565		2208096
2003	986932	1881664	1881664	1881664	1881664		2158073
2005	1918962	2631222	3025048	3124035	2631222		2100403
2007	2189455	3023739	3371115	3459911	3023739		2034552
2009	2534239	3025745	3039697	3120233	3025745		1959952
2011	2544271	3108748	3108748	3233490	3108748		1876003
2012	2539272	3157550	3157550	3292021	3157550		1830327



* X-Axis: Years 1 through 37 represent 1975 to 2012. Y-Axis: Amount in \$.

[Table designed to determine RMD. Many rows were deleted to save space.]

	3/31/09	6/31/09	9/31/09	12/31/09	3/31/10	6/31/10	9/31/10	12/31/10	3/31/11	6/31/11	9/31/11	12/31/11	3/31/12
VFINX	80.90	84.72	97.45	102.67	107.73	94.91	105.06	115.83	122.12	121.65	104.18	115.80	129.78
500 Index	100.00	4.72	15.03	5.36	4.93	-11.90	10.69	10.25	5.43	-0.38	-14.36	11.15	12.07
Running bal.		104.72	120.46	126.91	133.16	117.32	129.86	143.18	150.95	150.37	128.78	143.14	160.42
VTSMX	21.49	22.50	26.09	27.45	28.99	25.59	28.41	31.57	33.44	33.29	28.07	31.30	35.19
TotalStkrmkT	100.00	4.70	15.96	5.21	5.61	-11.73	11.02	11.12	5.92	-0.45	-15.68	11.51	12.43
Running bal.		104.70	121.41	127.73	134.90	119.08	132.20	146.91	155.61	154.91	130.62	145.65	163.75
RPM	13.60	14.06	18.49	20.33	21.34	17.84	19.92	22.10	23.73	23.44	18.70	24.55	26.19
	100.00	3.38	31.51	9.95	4.97	-16.40	11.66	10.94	7.38	-1.22	-20.22	31.28	6.68
		103.38	135.96	149.49	156.91	131.18	146.47	162.50	174.49	172.35	137.50	180.51	192.57
TWX	22.12	25.34	28.78	29.13	31.27	28.91	30.65	32.16	35.70	36.92	29.97	36.14	37.75
	100.00	14.56	13.58	1.22	7.35	-7.55	6.02	4.93	11.01	3.42	-18.82	20.59	4.45
		114.56	130.11	131.69	141.37	130.70	138.56	145.39	161.39	166.91	135.49	163.38	170.66

Analyzed above table, considered amount of each funds and

news about financial crisis in Europe, International Growth Fund and part of 500 Index Fund was sold.

* Stock price of AZN went down due to loss of patent protection of popular drugs. I bought 1,000 shares by taking more home equity loan in March 2012.

* In conclusion, recession was an opportunity to refinance loans or purchase liquid assets at discount or sold them for profit (bought 5 and sold 11). Retirement has given me opportunities to do things what I have enjoyed doing such as clearing brushes at my ranch, writing Kim's family story for my descendents, visiting children's homes, and serving for church, and managing investment activities.

* I designed a list of stock in 2004 to help me make wise buy/sell decision.

(Many rows were deleted to save space.)

Stock Portfolio										Gain	
Bought	Shares	Co	Unit ost	\$amount	target	gain %	date	price	value	Bought	
9/24/01	1083.11	rpm	11.12	11,225	17	52.81	7/31/12	26.5	28,703	2.5570	ira
5/10/02	1051.12	ge	30.75	30,964	48	56.1	7/31/12	20.75	21,811	0.7043	ira
1/6/10	200	Freddie	110.8	22,044			7/31/12	110.67	22,135	1.0041	ira
3/9/12	700	azn	44.5	31,157			7/31/12	46.81	32,767	1.0516	tax
Stocks				162,346					162,446	1.0006	1.055
5/1/09	653.377	VFIAX	80.9	43,300	10/21/10	500 Index	7/31/12	127.28	83,162	1.9205	ira
5/1/09	1114.01	VTSAX	21.49	22,500	10/21/10	Total stx Market index	7/31/12	34.26	38,166	1.6962	ira
Fund				215,432					314,565	1.4601	
8/3/04	2359.08	AXA	8.82	23,919	12/31/10	Technology	5/22/12	11.766	27,759	1.1605	
AXA total				77,027					82,425	1.0700	
Funds				292,459	77,027				396,989	1.3574	
Total				454,805					559,435	1.2300	
7/22/02	2000	pkx	11.87	23,750		Sold	3/22/03	28.7	57,400	2.4168	
6/4/02	1000	emc	7.71	7,710		Sold.	8/22/07	19.9	19,900	2.5810	
				303,407					554,505	1.8275	
				758,212					1,113,940	1.4691	

Chapter 6.



Engineering career and Vacation Trips:

July 1983 to April 1992

Pastor Jinhong Kim once recommended three things to have creative life and broaden our vision: to read good books, to have as many good friends as you can, and to travel as many places as you can. So I have tried to follow his wisdom.

- Trip to Bellevue and other trips:

I drove along Hwy 395 to Bellevue in 1972. I loved Mt. Whitney, and I hiked to the summit in June 1995. We toured all points of interest in Washington State while we lived in Bellevue.

- Summer vacation to Yellowstone NP in 1976:

I took HWY 93 to see all points of interest on the way to

Yellowstone NP. I took HWY 187 to see Dinosaur NM and 4 national parks in Utah. Kyung and children were too tired to enjoy sightseeing any more; children said, “Rock is rock, and trees are trees. They all look the same.”

- Trip to New York and Niagara Fall in June 1979:

After we toured Manhattan, we spent some time with Mansuk in Long Island. We toured Niagara Fall.

- Travel with parents-in-law in June 1980:

Kyung’s parents came, and we traveled to Hurst Castle, Monterey Bay, San Francisco, our ranch, and Yosemite NP.

- Supporting Boy Scouts of America:

To spend time with boys, I volunteered to provide transportation for Boy Scouts. Hiking trips to Mt. Baldy and to Purple Lake on August 12, 1983 are most memorable.

- Vacation with friends and Sister Anne’s family, July 1982:

Several friends visited Sequoia and Yosemite. After we crossed over Tioga Pass, other friends returned home, but we headed to Anne’s house in Tacoma, stopping at Lassen Volcano, Shasta Lake, and Crater Lake. Anne’s family and ours went to Lake Chelan to ride a ferry, and we went to Butchart Gardens and Hood Canal on Vancouver Islands.

- 9 trips to Korea for U.S. Magnetics:

To establish a factory, I travelled to Korea 9 times. Paul didn't give me 15% of company shares, but he told me to supply components at purchasing prices of the company. I used subcontractors, while making tools to lower production cost. Paul was involved with a scandal; he failed to diversify products; he wasted money for lawsuits and ill-fated efforts in Costa Rica. He gradually took away benefits, and he wanted to cut my salary by one third. In a prayer, I remembered Gideon's wisdom; if Paul agreed four-day work schedule, I would stay. But, he didn't, so I left U.S. Magnetics in October 1990. Sizable receivables became uncollectable.

- Tour in Japan, summer 1974 and 10/26 to 11/3/86:

In 1974, we stopped at Tokyo to see Soonja's family and to tour Tokyo. In 1986, Japanese firms offered a group tour; we toured Osaka, Kyoto, Niigata, and Tokyo. Osaka Castle and Imperial Palace are most memorable places.

- Trip to Mudanjang, Manchuria:

11/3 to 11/19/86: Company sold technology and equipments; Joe and I went to Mudanjang to set up machines and show how to produce prototypes. It was cold and pollution wasn't bearable.

- Trip to Carlsbad Caverns NP and Rocky Mountain NP
August 1987:

We toured all points of interest along HWY 10 to Carlsbad Caverns NP. I took HWY 285 to make several stops before heading to Rocky Mountain NP. From the Colorado NM, I took HWY 550 to see Mesa Verde NP and Petrified Forest NP.

- Trip to Canadian Rocky: 5/24 to 6/5/90:

We toured Death Valley, North Rim of Grand Canyon, and 2 more stops before reaching Devils Tower. We headed to Banff NP via Glacier NP. We toured 5 more national parks in Canada. After visiting Grand Coulee Dam, we drove along Columbia River. We toured Bonneville Dam, Oregon Cave NM, Redwood NP, and Muir Woods NM.

- Trip to Bulgaria: 8/6 to 8/20/92:

Bob of HR International asked me to survey plant in Bulgaria. We stayed in Bansko at the foothill of Mt. Pirin, and worked at the plant in Razlog. We toured Dobrinishte Ski Resort and Rila Monastery.

Chapter 7.



Spiritual Growth

From mid-thirties, I became more serious about faith. I read the complete works of Uchimura Ganzo, the photocopy of “Sungshu Chosun”, and the photocopy of “Bible Study”, a magazine Mr. Noh published for 40 years. I read his commentaries on Matthew, Romans, Philippians, Galatians, and “Religion and Life”. I taught bible to youth group of Hanbit Church in Alhambra for a couple of years. In early 1986, elders tried to expel Pastor Kim for trivial reason; supposedly he kept \$100. Many disappointed people left us. Pastor Chae suggested me to become an elder to lead a session to proper direction. Pastor Lim ordained me as an elder on 5/29/89.

When I served in nominating committee in 2004, some elders demanded me to disclose how nominees earned points, which I

refused, not to disclose confidential personal information. Several elders called me names, and some younger members demanded my resignation during congregational meeting. I was hurt, but I apologized by bowing my forehead to the floor. Congregation rejected all three nominees in 2005. But, I felt I was vindicated when two nominees were elected in 2006 and the third nominee was elected in 2007. Strangely, a couple of deacons and an elder died at young age, elder L left church due to a scandal, and an elder had a surgery and tragic death of his daughter. I learned that I would never attack or slander anyone who works hard for the good cause, in order to satisfy my own pride or ego, because I experienced that God would judge us justly.

A letter to Rudy on 6-24-96 (away from home)

Dear Rudy:

How have you been lately? Are you getting used to humid, hot summer days at back east? I heard even a couple of tornadoes had touched down somewhere in Virginia near Washington DC.

I have been praying for you almost everyday ever since you had gone to George Town. Specially, I have been thinking about how I can encourage or comfort you by boosting up your spirit last several days. Then I came across an ideal Bible verse to share with you. So, would you read Genesis 28:10-22, before you continue to read my letter so that you can understand my points clearer?

Just as Jacob left Beersheba to go to Haran, you left Los Angeles to go to Washington DC. I know how difficult it is to leave everything behind, because I experienced that difficult feeling when I came to America at 24 years of my age. I had language problem, and I had to work full time to support myself for I had no other choice, in addition to all the problems you might have now.

At that time, Jacob saw the Lord standing beside him in his dream. The Lord said, “ I am the Lord, the God of Abraham and Isaac. I will give to you and to your descendants this land on which you are lying. They will be as numerous as the specks of dust on the earth. They will extend their territory in all directions. Remember, I will be with you and protect you wherever you go, and I will bring you back to this land. I will not leave you until I have done all that I have promised you.”

I asked my Lord to help me whenever I felt lonely, tasks seemed to be overwhelming beyond my capability, or I almost got into an accident due to lack of sleep. My Lord have helped me out all along without failure, even though I have had short term disappointments, which have turned out to be blessing in a long run.

Jacob woke up and said, “The Lord is here! He is in this place, and I didn’t know it!” I have had similar experiences. The Lord has been with me faithfully all along. The Lord can be anywhere at any time; in a car, in a house, in a classroom, or up on the mountain.

Jacob got up next morning, took the stone that was under his head, and set it up as a memorial. Then he poured olive oil on it to dedicate it to God. We owe everything to Him; wisdom, health, knowledge, courage, capability, wealth, — — . We should continue to worship and praise the Lord for

helping us everything we have everyday.

Then Jacob made a vow to the Lord; “If You will be with me and protect me on the journey I am making and give me food and clothing, and if I return safely to my father’s home, then You will be my God. This memorial stone which I have set up will be the place where You are worshipped, and I will give You a tenth of everything you gave me.” When I needed to achieve something desperately, but seemingly beyond easy reach with my capability, I have made similar promises with my heavenly Father. As you know I didn’t have an earthly father or a rich friend who could help me other than Father in heaven.

Tell all your wishes to Him and ask for His assistance. He will help you if they are appropriate things for you to achieve. I must go now, and I hope this letter comforts you mentally and strengthens you spiritually.

Always Loving Dad, Signed by Mom and Dad

A message to Sunday school children on 4-13-1997

Scripture reading: Psalm 1:1-6

Verse 1 tells us that we have to be very selective when we make our friends. I know how many of my classmates ruined their lives because they had accepted ill advice and influence from bad “friends”. There are more bad people than good ones in this world, and they are not trustworthy like our Lord Jesus Christ. Keep only a few trustworthy and God-fearing friends who are beneficial to you. As soon as you find out that some of

them are not up to your standard, get rid of them decisively even if it is heart-breaking thing to do so. Otherwise, they may drag you down when the evil are on the way to their doom. No one was born to be a drug addict, a gambler, a drunkard, nor a playboy or a fickle wanton. I don't have many friends but I do have Jesus in my heart as my closest friend who loves, cares, and protects me all the time.

Verse 2 suggests that the Bible contains abundant supply of wisdom of many people; patriarchs like Abraham, Isaac, Jacob, many judges like Gideon, many kings like the great king David, many prophets like Samuel and Isaiah, many disciples including Peter and Paul, not to mention Jesus Christ who taught us.

Verse 3 tells us what our Lord would give to us as long as we obey the law and commands. Think about beautiful fruit trees bearing full of ripe fruits! Have you been an orchard? It looks wonderful, and so our life can be! My Lord has given me all the blessings for me to have a loving wife, three great children, health, and all the belongings I need to enjoy my life. I can readily witness to you that He has been trustworthy provider throughout my life.

Verses 4 and 5 tell you what our Lord would do to sinners. Stay away from sinners who try to give you bad influence, including bad TV programs, movies, and some harmful books. Obey God's law, and listen to parents and teachers at schools.

Verse 6 tells you about rewards you can receive from the Lord. The righteous are guided and protected by the Lord. I wish

each one of you to have a great life, by simply becoming faithful children of God. Go beyond your selfish material desire when you set your life goals.

Let's pray. Dear Lord, let your children grow like a tree planted by streams of water. Keep them away from sinners and mockers. Make them your servants who can help and love their neighbors. I pray all these in the name of Jesus Christ. Amen.

A congratulatory letter to Kyungmoo September 1998

Anna collected writings of encouragement, advice, or memoir from elders, friends, and relatives. After binding them as a book, she wanted to give it as a gift for his 40th birthday. The following is my letter to him.

Even though psychologist named 40's as "Middle Age Crisis" as the period of danger, but I believe it can be an opportunity if we make a good use of this crisis. During my 40's, many events occurred to me, which made me to think, and I began my spiritual awakening in various aspects. I would like to share some. Lord wants us to live courageously in peace He gave to us (John 14:27); and Paul boasted from the prison that he had learned to be content whatever the circumstances (Philippians 4:11-13); the kingdom of God is within us (Luke 17:21) if we can live in peace, joy, thanksgiving, courage, and contentment. These were challenging verses to me, realizing that I was not living according to these.

If only we can practice simple secrets Lord taught us; lower our burden before Lord (Matthew 11:28-30); be joyful always, pray continually, and give thanks in all circumstances (Thessalonians 5:16-18); you will know the truth that will set you free (John 8:32): Then we can live a successful life, I am sure. As St. Paul did, let's press on toward the goal to win the prize for which God has called us heavenward in Christ Jesus (Philippians 3:12-14).

Lastly, we should make every effort to do what leads to peace and to mutual edification so that we can be praised by others (Romans 14:18-19) and we can become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:12-13). I wish you to be loved and respected by other saints. If you want to get along well with others, accept and tolerate others, treat others with love, and you try to edify yourself slowly.

Steve's poem 9-24-96 because it glimpses his view of our immigration

Land of Promise

'Twas thirty years ago today that my fathers set to sea,
In search of the New Land, great hopes there might be;
The land of opportunity, they all seemed to say ...
Why not go see if there is a better way?

So they packed their bags and said their goodbyes,
Knowing not whether their action dumb or wise;
Harder still were the loved ones left behind,
A ransom for the treasures they might one day find.

And thus in the New Land they suffered and toiled,
As if in battle they were actively embroiled;
The children grew and endured the jesters,
Oh how a word cuts deep and festers.

Fodder for determination the children excelled,
To uphold their parents' sacrifices they felt compelled;
Doctors and lawyers, they racked up the degrees,
Most anything was fine that ended in "D"s.

Looking back the parents note the cost —
The ties that were severed, the culture lost;
A big price to pay, or so it may seem,
But such is the toll of American Dream.

The Narrow Gate and the Wide Gate, a poem I wrote 12-5-99

Though the wide gate of a broad road leads to destruction,
Many people enter through it because it seems to be an easy way.
Though the narrow gate of a rough trail leads to heaven,
Not many people enter through it because it seems to be rough.

When I feel lonely and melancholy, we visit our friends and relatives.
Their comforting words and a glass of drink cannot melt my heart for long.
Faithful Lord seems to be far, far away in the distance,
If I just seek for Him, He would search for me to melt my heart.

Listening to others' profitable suggestion, I strived for this and that,
But the burden on my back gets heavier and heavier.
The Lord promised to give rest to all who are weary and burdened,
So I asked him to take my yoke, and life on earth became wonderful.

Though sweated out to look for treasure, fame, and happiness,
In vain like boys chase a rainbow or dogs a chicken flying over a fence.
After living Jesus Christ came within me,
It is not 'here or there,' because the kingdom of God is within me.

Many people move about busily driven by their bodily desire,
They get old, sick, shriveled gradually till they go back to dust.
With God's wisdom and power, who promised to be with us always,
We work on our mission till we go before our Lord, and receive a crown.

A Message, 'We should live a happy life,' 8-10-2001

A happy life can be realized, when our weakness and sin are cleansed with the blood of Jesus Christ, when the truth set us free (John 8:32), and when we rejoice with thanksgiving everyday. Living a happy life is not only good for me but also a good example to others like the light of the world (Matthew 5:14-15).

Why should we pursue a happy life? A life, full of rejoice and thanksgiving, is not only what we want but also it is God's will for us to have in Jesus Christ (Eccl 2:10, 1 Thessalonians 5:16-18).

God placed Adam and Eve in the Garden of Eden where abundant fruits for their food, and blessed them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over every living creature that moves on the ground." Our life can be as happy as life in the Garden of Eden. Then, how can we practice these scriptures in our daily living so that we can receive abundant blessing and live happily? We often express our life as life journey. For a successful journey, we have to decide our destination, and we collect information about road conditions, lodgings, and restaurants along the way. Likewise, to live a happy life, we have to (1) decide our life goal that is pleasing God, (2) be mature mentally and spiritually, (3) maintain health, (4) secure financial independence, and (5) develop our capabilities.

(1) Deciding a life goal:

We often think God will assign us a goal, but we often have to design a goal, on which God blesses if He is pleased with it. Genesis 26:12-13 read, "Isaac planted crops in that land and the same year reaped a hundredfold, because Lord blessed him. The man became rich, and his wealth continued to grow until he became very wealthy." To be a farmer from a shepherd, Isaac had to set a new goal and learn about farming. Similarly, to

rebuild ruined walls of Jerusalem, Nehemiah figured out safe route to Jerusalem, secured materials and manpower for the wall, fended off numerous interruptions of foreigners, defended his work from foreigners' attack, till he dedicated the wall.

Paul said, "I planted the seed and Apollos watered it, but God made it grow (1 Corinthians 3:6). When they did their best for their work, God blessed them to be successful. Likewise, it is our job to decide our goal and plan a schedule in details, and it is God who would make our plan successful. Paul said, "In all things, God works for the good of those who love Him, who have been called according to his purpose (Romans 8:28)."

(2) Let us consider spiritual growth:

1) We have to learn to be content whatever the circumstances (Philippians 4:11): Paul also said, "If we have food and clothing, we will be content with that (1 Timothy 6:8). Both verbs "to learn' and "will be' require our strong willpower to make it happen. To learn something, we have to listen, observe, think, and exercise several times in order to remember something in our brain and practice it habitually.

2) We have to trust living God who walks with us: We often say that we believe God's help, but we express negative attitude before we even attempt to do something. Many ancestors of faith were encouraged when they believed omnipotent God's promise, "I will be with you (Joshua 1:5)." So, they were able to conquer

Canaan under the leadership of Joshua. When we are afraid of something or a task, God wants us to think to come up with a measure to handle it. If we avoid problems, we would miss potential opportunity as well, and they cannot obtain good life. When we firmly believe that God would carry part of our burden and guide us right direction, we can decisively catch an opportunity, even though it may appear to be risky.

3) Overcoming laziness: According to Divine Comedy by Dante, sloth is one of great sins, and many lazy people have to walk a miserable life journey. Paul said, “If a man will not work, he shall not eat (2 Thessalonians 3:10). Genesis, Psalms, and Proverbs promise us plenty food to those who work hard (Proverbs 10:4). A rich man planed to build a larger barn to store grain and goods and take life easy; eat, drink and be merry. But, God took his life away from him that night and others took his goods stored in his barn (Luke 12:16-21). What we need first is “self-control’ to overcome our laziness.

4) Learn how to love others: Our unhappiness is mostly caused by conflict with other people. Peter said, “Above all, love each other deeply, because love covers over a multitude of sins (1 Peter 4:8).” Paul also said, “And now these three remain: faith, hope and love. But the greatest of these is love (1 Corinthians 13:13).” As the second command, Jesus also said, “Love your neighbor as yourself (Matthew 19:19, 22:39).” It is

important to love self and others to live a happy life and to receive help from others. In “Hierarchy of Needs,’ Maslow describes how people, as a social animal, want to be loved and recognized by others. Here, the expression of love is beyond superficial gestures or physical intimacy, but it is the most important character we need for a happy life. Paul defined: “Love is patient and kind. It does not envy and boast. It is not proud, rude, self-seeking, and easily angered. It keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres (1 Corinthians 13:4-7).” Love include all above!

5) Learn to accept suffering and risk as challenge and opportunity to be a competent man: Hebrews 12:6 reads, “The Lord disciplines those He loves, and punishes everyone he accepts as a son.” Isaiah 48:10 read, “See, I have refined you, though not as silver; I have tested you in the furnace of affliction.” During Exodus, God made Israelites to detour around Mt. Sinai; He gave Ten Commandments to train them ethically and legally; He wanted them to be a strong nation by toughening them physically in the wilderness. While wandering in the wilderness for 40 years, 600,000 men died except Joshua and Caleb. God put all useless cowards in grave. But, younger generation was not afraid of Canaanite, because they became courageous, quick warriors to survive in the wilderness.

Poor surfers are too afraid to surf when wave is high. But

skilled surfers enjoy it more when the wave is higher. So they go out surfing during full moon or storm, when the wave is higher. Or, they even go to Hawaii or Australia where wave is high. Contrarians take risk and invest against general market trend to reap greater profit and become very wealthy people, by selling when others buy and buying when others sell.

(3) Let us talk about health:

Our goal and spiritual growth become useless if one loses his health. We know well that health is related to mental and spiritual health as well as exercise and nutrition we take. There is an old saying, “Strong spirit is in healthy body,” but we often see that healthy body follows healthy spirit. However Luke 9:25 reads, “What good is it for a man to gain the whole world, and yet lose or forfeit his very self?”

1. We should quit a job that may hurt our health. Bible commands us “to leave”, “to cut off”, or “pull out”, which have radical meaning. Likewise, we should be able to resolutely “cut off” a harmful thing from us, including a bad job or friend.
2. We should exercise regularly. It is wrong to put higher priority to work and do exercise only when we have spare time. We should invest more time for our health to gain the whole world, not the whole world at the expense of our health.
3. We should take an annual check up to take a preventative measure.

4. We should moderate eating and drinking. Dante's Divine Comedy defined gluttony as a sin. We should know weight, blood pressure, and glucose by number to see how they are changing by drawing graphs. If we see that numbers approach danger zones, it is time for us to cut off bad habits.
5. As we achieve spiritual growth, we can minimize worry, anxiety, uneasiness, irritation, jealousy, envy, resentment, and complain, which not only stimulate the secretion of Adrenalin and stomach acid but also cause insomnia and indigestion. We should meditate on God's Word and practice them until those bad habits are eliminated or mitigated at least.

(4) Let us talk about wealth that is confusing us, at best.

On one hand, Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God (Matthew 19:24)." Or, "For the love of money is a root of all kinds of evil. Some people, eager for money, have wondered from the faith and pierced themselves with many grieves (1 Timothy 6:10)." Or, when Jesus told a rich man to give his wealth to the poor, he went away sad, because he had great wealth (Matthew 19:22-23). We can see that how harmful wealth can be to us.

On the other hand, God blessed many righteous men with success and prosperity. A rich man from Arimathea named Joseph, who had become a disciple of Jesus, entombed Jesus in

his newly cut tomb (Matthew 27:57-60). Proverb 30:9 suggest us to be neither too rich nor too poor. Ephesians 4:28 suggest us to work hard so that we can have something to share with those in need. From reading above, we can say that it is good to have some savings. To accumulate some wealth:

1. We have to be diligent. Discussed it already as part of spiritual growth.
2. We have to learn how to make money. Making money can be compared to making a snowman. First, we compact snow to make a small snowball, and then roll it on a thin layer of snow. When it becomes a sizable snowball, we can roll it on a thicker layer of snow till it grows as big as we want. Likewise, we need self-control to save money habitually. Initially, invest in secure but lower return. Once it becomes sizable amount, we can invest part of it in riskier but higher return. Like head, nose, and ears are attached to main body of snowman, we have to diversify our investment for security. There is an English proverb, "Do not put all eggs in one basket." It is suggested that we diversify our investment in 7 or more different areas, which have a low coefficient of correlation.
3. It is good to keep a housekeeping book and a financial statement to monitor how I spend my money and how my wealth is growing. If a snowball rolls on a dry land, it shall shrink smaller; poor investment causes wealth to shrink, too.
4. Wealth should be used for good works. As Wesley suggested

we should save honest money as much as we can, and spend it for good cause as much.

(5) Let us talk about development of capability.

We develop our capability by learning from schools, books, and friends, which are very basic. Now days, we use phrase like “Lifelong Learning” because technology and world in general are changing fast; unless we continue our learning process, we will become obsolete or get behind of others soon. Sometimes, there is a limit how much one person can learn in this complex world. Then, we have to learn how to select dependable person to whom we can delegate our tasks or businesses, as many leaders do. We need to develop ability to derive opportunities from news or information from other people; often, we have to synthesize them to derive a hypothesis, then experiment the hypothesis until it becomes part of my capabilities.

For example, during bad recession, FOMC adopted a low interest rate policy. We can take out low interest loan to pay off higher interest loans. If interest rate is still low, we can buy CD, stocks and bond paying higher returns. FOMC talked about possible change in their policy recently, and we should begin to pay off loan before its rate goes up. We learned a new skill: Borrowing at low cost to invest for higher returns like banks do.

In conclusion, Jesus said, “The kingdom of heaven has been forcefully advancing, and forceful men lay hold of it (Matthew 11:12)” and “The kingdom of God is within you (Luke 17:21).”

We should try our best so that heaven comes within us.

I pray that all of us recover the lost paradise with God's grace. Amen.

A prayer, 1-13-02 (Decided to write Kim's Story)

Looking back my first 25-year plan, I like to thank You for giving me more than what I had asked for. It was regretful that I thought of my family only; why did not I ask for more, so that I could share those with needy people. But You would make my second 25-year plan to be realized, as You promised to 75-year-old Abraham who had Isaac at 100 years old.

Like the story of Abraham from Ur and his descendents, I would like to write a book about our ancestors, the story of my father, and my story how I found my peace that Jesus left us. I dreamed that this book challenges my descendents, and great leaders will be emerged in this land. If Lord permits me, I would like to make a charity foundation to help needy people and my descendents will inherit my dream. You said, "Anyone does not doubt in his heart but believes that what he says will happen, it will be done for him (Mark 11:23). Lord, remember our dream and help us realize those dreams, by giving us courage, patience and talent.

‘Becoming a New Creation’ means shifting my paradigms, 7-3-03

St. Paul said in 2 Corinthian 5:17, “Therefore, if anyone is in Christ, he is a new Creation; the old has gone, the new has come!” I wanted to be a new creation. As Jesus said to go through a narrow gate, I have become a contrarian when I make important decisions; I have become more brave, courageous, and firm to handle tasks, instead of avoiding them because of my laziness or fear of failure. Especially, when I came to believe that God could take away everything He had given to me at anytime, I was able to undertake a risky project without concerning about the outcome that much. As Job said, “Since I will depart naked as I came naked to this world; the Lord gave and the Lord has taken away (Job 1:21)”, the result is not that important, but enjoyment and growth I get out of process of challenging my project everyday are important.

I love John 14:27, “Peace I leave with you; My peace I give you. I do not give to you as the world gives. Do not let your heart be troubled and do not be afraid.” Most people say they have peace when they don’t have any challenging task on hand, but I found out that it could be boring not to have any productive project, which we can strive for. I get inspiration by looking at the “Christ Our Pilot” as painted by Sallman. As a Christian, I would like to travel through my life journey no matter how

difficult or rough it may be, though I was born as a coward innately.

I had practiced the following verses since they were my goals too. Paul said in Philippians 4:4, 11-13, “Rejoice in the Lord always. I will say it again: Rejoice! I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through Him who gives me strength.” The word ‘learned’ tells me that we cannot receive ‘rejoice’ as the mere gift from God alone without our effort on our part. Rather we should try hard over and over until we can enjoy everything around us, just like we learned knowledge by long and hard effort, by reading books, listening to lectures, discussing it with others, meditating about it, and writing about it repeatedly. I believe I had learned to some extent how to be content under most circumstances; therefore, I can rejoice mostly.

During my school days, I had inexpensive summer uniform from 10th grade, but not an expensive winter uniform until I became 12th grader. Until senior year, I couldn’t have a handbag, in which students carried school stuffs. I wore homemade clothes and carried a shoulder bag. I had to bear embarrassment of being noticeably different from other students during the most sensitive teenage era of my life, but God’s word, “Man looks at

the outward appearance, but I look at the heart” (1 Samuel 16:7), helped me to ignore my appearance. During Korean War, sometimes we ate acorn jelly to fill our empty stomach; then I felt dizziness because acorns have strong chemical contents in them. At other times, we had to drink dregs of rice wine. Like a prodigal son who ate pods pigs usually ate, when he was broke and tending pigs during famine in Luke 15:11-24, we shared dregs of rice wine with pigs. Through all these hardships, I learned that it is not important what to eat or what to wear, as long as my stomach is full and my body is kept warm, regardless how weird I may look.

Proverb 22:7 read, “Borrow money and you are the lender’s slave.” I have tried to obey this teaching and benefited from it by becoming debt free. In late seventies, I paid off car loans in less than 18 months by making extra principal payments; from 1981, I started buying cars with cash. As municipal bond issuer redeemed bonds I had, I started making extra principal payments until mortgage loan was paid off in 1993. So, I became a debt free person at the age of fifty-four! I felt wonderful, as I became a free man after all! Even today, investment counselors advise me to refinance home mortgage to use it as tax deduction and invest it to make more money. It is a tempting advice, but I don’t do it, because I don’t want to be a slave to the lender. I may draw money out of line of credit to invest for higher returns.

One day, I realized God had given me the best as described in Luke 11:4, “Where is a father who would give a stone to a son

who is asking for a cake, and a snake for a fish? Even an earthly father does like this, how about your heavenly Father?” My wife appears to be the most desirable woman in the world, chosen by God to supplement my weakness. My children are our treasures, too. They look different, they think and behave differently. I wish I had more. I appreciate all my friends from whom I have learned so much experience and wisdom. I could understand even the perverse with merciful eye, as Stephen looked at stoning mobs with mercy and prayed for them to be forgiven. Gradually, the world seemed to be brighter, though I still had same troubles, tears, laments, hardships, and arguments surrounding me. I understood what Apostle Paul was saying, “So let us put aside the deeds of darkness and put on the armor of light (Romans 13:12).” I want to live in the light by looking at brighter side of the world, by thinking on positive perspective, and by getting along with everyone around us.

When I started teaching ‘emotionally disturbed children’ in mental hospital, I didn’t think I could handle them for long. But I started to think that perhaps God provided me this training ground to love them; and to be patient and gentle toward those, who often cursed, swore, fought with peers, threw things, and knocked desks and chairs. Since I have learned how to understand and get along with these kids, I can get along with anyone no matter how bad they might be. I began to understand that their exposed anti-social behaviors were rooted deeply in problem of broken family, lack of self-confidence due to

previous failures, attention deficit, and learning disability. So I was able to work with these kids over ten years.

Many successful men in the Bible and others inspired me to be a risk taker; Abraham took a great risk when he decided to leave Ur to go to Canaan (Genesis 12), and so did Jacob who fled to Uncle Laban's in Haran (Genesis 28). Moses, Joshua, and Caleb were all risk takers during Exodus (Exodus 14 and Numbers 14:1-10). David was a great risk taker who fought with a lion and a bear to rescue father's sheep from them and fought with Goliath to save Israelites from the Philistine with five stones (1 Samuel 17:17-54). Apostle Paul took risk of his life to spread gospel (2 Corinthians 11:18-27). Anyway, I decided to become a risk taker because God rewards risk takers. We live only once, and we have to dedicate everything we have, then God will be pleased with us and help us; when a boy gave up five small barley loaves and two small fish, Jesus fed 5,000 to their fill, and still there were twelve baskets of leftover (John 6:9-12).

Since I studied electrical engineering, the concept of a mixer and that of a converter have helped me to grow spiritually: When we broadcast FM signal, a mixer can mix weak and slow signal with a much more powerful and faster carrier signal, then a filter eliminate the carrier frequency for us to hear cleaner sound. Likewise, when we live in Christ Jesus, our meager ability is mixed with the power of omnipotent God's power, and we can behave like a courageous person (Acts 6:8). When we need DC

(car battery), we can send AC (alternating current) through a converter to get our DC power out. Likewise, when we learn positive things from troubles such as pains, sorrow, losses, and sickness, we can accept all negative problems as the driving force of mental and spiritual growth for us in a long run (Romans 8:28). Then, trials become pure joy (James 1:2). It's big secret!

Blessed people for their departure, 10-26-03 (For Farewell service for Pastor Rim)

There is an old saying, "It is not easy to change, but it provides an opportunity to grow." Let us consider several men so that we can be blessed as much as they were.

First, by leaving Ur, Abraham was blessed to be the forefather of a great nation and the origin of blessing. Genesis 13:2 read, "Abram had become very wealthy in livestock and in silver and gold." Abraham feared God not only in words but also in action: He did not withhold his only son Isaac from God (Genesis 22:15-18). If we apply it to ourselves, we should resolutely get out of surroundings, which trap us into bondage, and stay away from them to be blessed.

Second, because there was a famine in Hebron, Isaac moved to Gerar to be a farmer. "Isaac planted crops in that land and the same year reaped a hundredfold, because the Lord blessed him. The man became rich, and his wealth continued to grow until he

became very wealthy. He had so many flocks and herds and servants that Philistines envied him (Genesis 36:12-14).” We can imagine how difficult time he had for a shepherd to learn farming, to rent farmland, and to secure farming equipments and tools. If we apply it to ourselves, we might have to boldly give up an old job, which is comfortable but is not promising. If we should actively research, study and develop a promising business, I believe God who is pleased with our courage would bless us. Because I became a teacher, my pension after 14 years of teaching is 1.4 times of social security after 30 years, for example.

Third, Jacob faced serious predicament: Jacob could not turn back because he and Laban swore to God not to cross Mizpah; but he couldn’t go forward because Esau was coming after him with 400 men to revenge him. He sent \$100,000 worth of gifts (in 2003 dollar) to Esau; bowing down to the ground seven times, flatteringly saying, “For to see your face like seeing the face of God, now that you have received me favorably (Genesis 33:10).” We can imagine that he begrudged giving precious animals to Esau and it hurt his pride to flatter him. But his heart was filled with generosity to give up wealth and pride to save his life while he was praying at the ford of Jabbok. It is written, “The sun rose above him as he passed Peniel (Genesis 32:31).” Once he decided to give up valuable things, the black darkness of negative thoughts like fear and worry disappeared completely, and a bright light of the world, hope to live, appeared instead. I

learned that I have to be generous, broadminded, and humble to gain friendship from others.

If Paul did not give up his comfortable life to become a disciple for gentiles and if Barnabas did not conceded the leadership position to Paul, many people would have not been saved. Paul gave up everything for Christ: “I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, so that I may gain Christ (Philippians 3:8).” We have to let Pastor Rim to serve in Korea, then all of us will be blessed.

Sport Car - Balanced Life, 10-20-05

One of my life goals was reaching a balanced life: realizing spiritual maturity, maintaining health, achieving financial security, and developing capabilities to do good works. God told Joshua that he would be successful if he does not sway neither to left nor to right and follow God’s law (Joshua 1:7). Also, I have seen many unhappy people for not having one of the four conditions mentioned above.

When I saw a picture of a sport car, it came to my mind that our life should be well balanced and maintained to enjoy a successful life, like a sport car to win a race. We can easily visualize that the engine should be well tuned up and tires well balanced, before a driver can win the race. So I used it as a

visual model to send my message to others: God's Word and knowledge are like fuel and air which power the engine, prayers work like pistons moving up and down the engine block constantly to deliver torque to wheels, and each wheel symbolizes spiritual maturity, health, financial security, and capabilities including social skills.

Living in poverty can damage self-respect, dignity, and social life. So, I take the middle-of-the-road stance by taking Ephesians 4:28 "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need."

To have sufficient money, we have to learn from an ant: "Ant has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest (Proverb 6:7-8)." A wise should save for emergencies or rainy days. Financial advisers recommend us to have savings or cash equivalents equal to six months to annual expenses. For our retirement, our assets should be equal to our annual living expense times the number of years of remaining life expectancy.

Denomination study committee, 2012

PCUSA revised its constitution to allow ordination to people practicing same-sex-marriage. All session members except Yu wanted to change denomination, and the session clerk asked me to serve for the committee as one of five members. I researched

about PCA. Pastor Ko, Elder Kim, and I attended ECO Conference held in Colorado Spring for 3 days to learn more about it.

Chapter 8.



Discover the world, 1989 to 2012

- Trip to Hawaii, 10-9 to 10-21-89

We stayed 3 days each in 4 islands; seeing Polynesian Cultural Center in Oahu, Waimea Canyon Park, Fern Grotto in Kauai, Carthaginian II Floating Museum, Haleakala NP in Maui, Halemaumau Crater in Hawaii Volcanoes NP, etc.

- Trip to Alaska, 8-17 to 8-31-96

We toured Columbia glacier, Denali NP, Mt. McKinley from a plane, Fairbank, Beaver Creek, Skagway, Juneau, Glacier Bay, and Sitka.

- Trip to Washington DC, 5-22 to 5-26-98

After Rudy's graduation ceremony at Georgetown Law

School, we toured most points of interest around Washington DC. The model of Solar System made me think how pitiful it is for mankind struggle for survival on such a small earth!

- Edelweiss Tour to Western Europe, 7-30 to 8-14-98

Our group tour included London, Belgium, Holland, Germany. We toured Heidelberg University, where Martin Luther proclaimed Ninety-Five Thesis in 1517, which was the catalyst for the Protestant Reformation. A cog train lifted us Pilatus in Switzerland, and we shopped at Swarovski Kristalwelten (Crystalworld) in Wattens and Innsbruck. In Venice, we had gondola ride around Venice. We stopped at Florence, before we toured Vatican Museum.

Most memorable things were the Creation of Man and the Last Judgment: We need to receive God's spirit to live a full life in this world, and good saints will be resurrected to heaven with His right hand and He will send evil ones to hell with His left hand; Jesus is portrayed as young, energetic man; Bishop Biagio da Cesena is at the bottom of the hell. We toured Pompeii, Sorrento, and Capri Island. A small rowing boat, took us inside beautiful Blue Grotto. We saw Leaning Tower of Pisa, La Spezia, Nice, and stayed in Cannes where we enjoyed beautiful sandy beach. We toured many places and Versailles that was built with sweat and blood of people. No wonder it caused the French Revolution that ended monarchy.

- Trip around the Great Smoky Mountains National Park,
7-26 to 7-29-99

After Rudy's wedding, we went to Great Smoky Mountains NP via Mammoth Cave NP, Ruby Falls. We hiked to Chimney Tops, Chimney Rock, and Hickory Nut Falls. We drove along Blue Ridge Parkway.

- Mayan in Cancun and Aztec in Mexico City,
12-22 to 12-29-99

We went to Chichen Itza to see El Castillo or Pyramid of Kukulcan. In Mexico City, we visited National Museum of Anthropology, new Basilica of Our Lady of Guadalupe, and Antigua Basilica, etc. I climbed the Pyramid of the Sun and Pyramid of the Moon in Teotihuacan.

- Trip to Beijing, Sian, Guilin, Shanghai China,
7-8 to 7-17-00

We toured Forbidden City, Temple of Heaven and Hall of Prayer. We went to Thirteen Tombs of the Ming and the Great Wall. We went to the summer Palace, the Garden of Nurtured Harmony, Longevity Hill, and Seventeen-Arch Bridge.

In Xian, we toured the Forest of Stelae and the Museum of Qin Terracotta Warriors and Horses. We saw Huaqing Hot Spring and Huaqing Palace. In Guilin, we toured the Elephant Trunk Hill and others. We took a Li River cruise. We went into Reed Flute Cave, which is a natural limestone cave. We climbed

up Fubo Hill, etc.

We toured Hangzhou, Suzhou, and Shanghai. We paid visit to Lu Xun Park, where a patriotic martyr Bonggil Yoon threw a bomb to Japanese general on April 1932.

• Trip to New Zealand, 4-14 to 4-22-01

In Rotorua, we toured Rainbow Farm, Whakarewarewa Thermal Village, and Tamaki Maori Village to see Maori Hangi Dinner show. We toured Waio-Tapu (Sacred Water) Scenic Reserve and Wairakei Park to see Huka (foam in Maori).

We hiked to Franz Joseph Glacier and Fox Glacier. We stopped at Lake Hawea and Lake Wanaka. In Mt. Cook NP, I hiked to Hooker Lake to take pictures of the summit. We stopped at Good Shepherd Church at the edge of Lake Tekapo to thank God. I went to Waitomo Cave, where we walked to see majestic caverns and rode a silent boat through a grotto lit by thousands of glowworms stuck on the ceiling.

• Trip to southern European countries, 3-28 to 9-4-02

We toured points of interest in Lisbon and Seville. A ferry carried us from Algeciras to Tanger. In Fez (Fes), we walked through over 1,000 years old town.

We toured Alhambra Palace in Granada and Mezquita (Great Mosque)—Cathedral de Cordoba. In Toledo, we saw Roman aqueducts and Bajada San Martin Bridge.

At the Museo del Prado in Madrid, we saw Goya's painting,

‘Road to Hell’; two clergies were leading thousands of people toward Hell. I thought I should have strong foundation of my belief so that no one could mislead me. We stopped at Plaza de Espana to see the monument of Cervantes, overlooking bronze sculptures of Don Quixote and Sancho Panza. I thought I was looking at my self-portrait.

- Trip to northern European countries, 8-24 to 9-4-02

In Moscow, we saw old Tolstoy’s House, Karl Max’s statue, Red Square, Kremlin, Saint Basil’s Cathedral, and Great Patriotic War Museum, etc. In St. Petersburg, we saw Winter Palace: It was no wonder populace supported communist revolution to topple Czar in Russia. In Helsinki, we toured many places, including Sibelius Park. We saw “Stockholm Bloodbath’, where King Christian II executed 90 nobility and clergy and buried them in this well.

After visiting Viking Ship Museum in Oslo, we toured Vigeland Sculpture Park; Vigeland depicted about life with 227 sculptures. Main fountain depicts men carrying their burden: heads of men who carry their burden firmly are visible while those of others who are completely buried by their burden are not visible, heads were sunken into the base of the fountain. He carved a story of typical life and emotion of human beings, from embryo to grave on stone tablets, which decorated four sides of the rectangular base. After crossing over mountain ranges, we rode a horse-driven carriage to Bricksdal Glacier. We got on a

ferry at Lavik to cross a fjord to go to Bergen. We visited a fish market, Det Hanseatiske, and Bryggen.

In Copenhagen, we saw the statue of Soren Kierkegaard and a sculpture of Gefjun driving four oxen. A king promised Gefjun all the land she could plow in a day, and greedy Gefjun turned her four sons into oxen so that she could plow more land. This fountain vividly depicts unlimited greed human beings have in our heart. We walked along the harbor, Fredericksburg Palace, and Kronborg Castle, etc.

- Hiking down Grand Canyon, 5-9 to 5-11-2003

Friends of mountaineering club hiked down Grand Canyon, along South Kaibab trail before sunrise. Near Bright Angel Campground, we saw Black Suspension Bridge across Colorado River and Phantom Ranch nearby. We followed Bright Angel Trail to Indian Garden, and turned toward Plateau Point where we could look down the river and canyon. We hiked back to the South Rim past sunset.

- Trip to Greece and Turkey, 12-23 to 1-2-05

We toured Parthenon and points of interest in Athens. A bronze plaque with Acts 17:22-32 engraved was attached on Areopagus Hill, which reminded me of St. Paul who tried to spread gospel to Greeks. We saw the Temple of Zeus, the Socrates Prison, and Olympic Stadium. There is a statue of George Averoff who donated his fortune to reconstruct ancient

Greek stadium in 1896; he well spent his fortune!

After we toured points of interest in Istanbul, we went to Ephesus to see amphitheater, Temple of Athena, Library of Celsus, Temple of Artemis, model of church of Ephesus, and many more. White travertine rock terraces cascade down to Pamukkale, which looked pretty but water was lukewarm. We headed to Konya where St. Paul spread gospel. In Zelve, we went into an old monastery Christians built. We walked down to see Derinkuyu Underground City where Christians lived.

Returning to Istanbul, we toured Basilica Cistern, Topkapi Palace Museum, Dolmabahce Palace, etc.

- Trip to Australia, 8-7 to 8-21-06

We toured Melbourne by Colonial Tramcar and by a bus. We went to Twelve Apostle, which were created by tidal waves. We took city tour of Alice Spring, “Kata Tjuta (many heads) Valley Walk,’ Uluru at Sunrise and Sunset to see the changing color of Uluru. We hiked the base of Uluru. In Cairns, we took Barrier Reef Cruise to watch undersea creatures in a semi-submersible craft. We boarded Kuranda Railway to Kuranda Market, returned by Skyrail Cableway. We visited Tjapukai Aboriginal Cultural Park. At Sydney, we walked around Cockle Bay Wharf. We took a city tour to Royal Botanic Garden, Harbour Bridge, Opera House, and many more. At Circular Quay, we boarded Captain Cook Cruise to see points of interest. We walked on the beautiful sandy beach of the Manly Beach. We went to Three Sisters in

Blue Mountains.

• Trip to South America, 8-7 to 8-22-07

Tour in Buenos Aires included Avenue 9 de Julio and a luxurious mausoleum for rich family, one for president Peron's wife Eva Peron. A mummified corpse was kept in a glass casket. At Argentinean side of Iguacu, we walked to Devil's Throat. At Brazilian side, we walked on a boardwalk to get closer to the falls. We took Macuco Safari Tour, which is small powerboat ride to the bottom of the Devil's Throat. We went to Itaipu Dam across Brazil and Paraguay.

In Rio de Janeiro, Cable car took us to Sugarloaf Mountain, rocket shaped granite. We walked on beautiful sand at Copacabana Beach. A cable car lifted us to the statue of Jesus. We saw Metropolitan Cathedral of Rio de Janeiro.

In Manaus, we stayed in a floating hotel built on giant logs. We watched Indian dancing. We stopped at a fish farm and a restaurant built on floating logs for lunch. We walked along a trail through a jungle to see and smell of Amazon jungle. Wise ants built nests above flood level. In San Paulo, we toured the Opera House.

We toured Lima, and went to Love Park near a shopping mall. In Cuzco, we saw Sacsyhuaman and the temple of sun god (Coricancha temple). We boarded a rail bound Machu Picchu station, and we walked up and down Machu Picchu. We went to Lake Titicaca in a van crossing a pass that forms watershed of

Amazon River. We boarded a powerboat to an island Uros built with dry reeds on Titicaca Lake.

- Trip to Japan and 50th reunion in Korea, 4-29 to 5-10-08

Kyung wanted to spread gospel to her friend Furin in Japan. We talked about life, faith, happiness, and gospel. Next day, Furin took us to Hakone. We enjoyed view of Lake Ashi and Mt. Fuji. We walked to Onshi Hakone Park and Hakone Detached Palace. I tried to spread gospel to Mr. Nakano after dinner. We planted seed of Word, and it's up to God if seed would germinate in their hearts.

196 classmates and 166 wives gathered for 50th reunion of Kyunggi High. At Kyungju, we visited the rich farmer Choi's house. He inspired poor migrant farmers to join his reclamation project by offering 60% crop sharing, well over customary 40%. Farmers worked harder since they respected him, and he became richer until he produce 50,000 bushels of rice per year; he knew how to control his greed. We toured Daewoo Shipbuilding, to see how a ship was built from sections.

- Trip to Colorado Springs, 8-19 to 8-22-2012

After attending ECO conference, Elder Kim and I toured Air Force Academy Chapel, the Pikes Peak where the world's highest cog railway runs, and the Garden of the Gods, watching strange rocks and rock climbers.

Chapter 9.



To close my stories

• Korea

I selected this article cause it compared Korea with other great nations in history, such as Greece, Roman Empire, and Denmark. A nation can become great when whole people can be united under inspiring and courageous leader for a common vision. Likewise, a person can succeed or fail, depending on whether he can put together growing talents and wisdom to realize his vision. Kyo Shin Kim believed we could realize it through faith in Christ Jesus!

• History of Korea

If we can learn cause and effect of rise and fall of nations and the spirit and wisdom of leaders who inspired his followers, we can apply same spirit and wisdom to ourselves and live a

successful and fruitful life. Mr. Ham believed that we could do it by learning God's Providence manifested in Korean history.

This article is very educational because he devoted several chapters how to read and interpret historical facts. I hope readers learn how to derive wisdom from reading good books so that they can live a great life. Korea once was a great nation including Manchuria under the spirit of great leaders, but lost most of her territory and confined within Korean peninsula. There were some good leaders, but greedy, selfish people destroyed Korea. We can apply it to ourselves. People with integrity and faithfulness will succeed and people of evil schemes will fail at the end.

- Kim's Genealogy – Kyungju, and Genealogy Tree

Ancestors who contributed to the development of Korea were mentioned. A family tree of direct line was constructed. I want my descendents to know their roots, and be proud of having many successful contributors to Korean history during last 2,000 years. It might mean that good hereditary genes are in our blood.

- My father, Kyo Shin Kim

He had passion to love Koreans by spreading gospel to them. He believed born-again-Christians would make her country strong and free her from Japanese occupation. So, he chose to be a teacher so that he could influence his students. He lectured in Korean against Japanese colonial policy, and he tried to promote

Korean spirit by teaching prominent persons in Korean history, especially about patriotic generals, scholars, and politicians who were worthy of respect in his class.

He hiked with students to points of interests and told them stories behind tombs or fortresses to plant Korean spirit. They arrested him, accusing one of his editorial titled ‘Jowah’ was anti-Japanese. He worked for laborers’ welfare, even keeping dying bed of the sick stricken with fatal typhus fever. He himself was infected and passed away within 10 days.

• John Chungmin Kim

I discovered that I wouldn’t be able to live happily or to meet financial security unless I change my personality; but I was encouraged by what Uchimura said, “God answers better when we pray to change ourselves.” I have tried to imitate good features of other people from reading books or listening to people I met. I gradually changed my character to do better work. I will enjoy the rest of our life with Kyung. I hope I can help my children and others more than what I used to. I am trying to apply my experience, talents, and integrity to make money, perhaps like Templeton whom I admire much. If I learn success factors, I like to apply them to my charity foundation if my Lord permits me. If not, it must be His Providence.

- Making improvements to the ranch on Ashworth Road, 2009 to 2014?

We watched a TV Drama called ‘Myung-Ga’, a ‘Reputable Family’, and I saw his house in Kyungju in May 2008. To make better pasture land at my ranch, brushes and trees should be removed. USDA subsidized ranchers who want to improve farmland about 75% of the cost. Little extra work would be good to keep me active. A tractor removed trees and brushes, but I have to spray herbicide to kill roots.

• Kim Kyoshin Memorial Essay Contest

Korean government conferred a decoration, certificate, and pension for his works toward independence of Korea from Japan, on August 15, 2010. My sister in Kwangju receives the pension, but I wanted to do something in honor of my father. Dad wished someone to read ‘Sungshu Chosun’ after 100 years later, when he wrote the editorial of the first issue of the magazine. I have believed all readers who are inspired by my father would have better chance of having successful lives. So, I initiated Kim Kyoshin Memorial Essay Contest in 2011 for both my Dad in the heaven and young Christians on earth; students are to read my father’s writing and write an essay how one was inspired by his writing. My sons are judges and pastors give me inputs about contestants at the church.

The End

Reference



- **Significant Contributors:**

Ar-ji Kim, first generation: King Tahl-hae Suhk found a baby boy and adopted him. He grew up to be a wise, and the king named him Ar-ji; since he came out of a golden chest, the king bestowed him a family name, Kim that means gold. When he grew up, he was promoted to a Dae-bo (prime minister). There were 38 kings from Kim family out of 58 kings of Silla that lasted 992 years.

- **Goo-do, 6th generation:** As the commander in chief, he drove off invading Baekje force 3 times, and he became the lord of Ahk-gok Castle. Because of his contribution, he became influential at the court, and his son was chosen as the next king for the first time from Kim.

- **King Mee-choo, 7th generation:** He ascended the throne in AD 262 as the 13th king of Silla. His wife Lady Kwang-myung was from Suhk clan that had produced five out of twelve kings. His tomb is called as Jook-hyun-neung (tomb where bamboo leaves appeared); when an army from Yi-suh-gook attacked the capital city, the country was in dangerous situations. Unknown group of soldiers with bamboo leave in each mouth helped Silla's army and repelled the enemy. Those soldiers disappeared, but bamboo leaves were piled up in front of the tomb. So, people believed that the king's spirit saved the country from danger. So people nicknamed the tomb as Jook-hyun-neung.

- **King Nae-mool, 8th generation:** King Mee-choo consulted with brother Mahl-

goo, who was knowledgeable and wise. The king had no son, and Mahl-goo's son ascended the throne as 17th king of Silla in 356. When Japanese pirates invaded, he ordered to make thousands of dummies with dry grass and to place them foothills of Mt. Toh-hahm-san; he had 1,000 brave soldiers to attack the enemy from ambush until most of pirates were massacred, because they thought countless dummies were live soldiers. He was 7-feet tall, wise, and well versed in all affairs.

- **King Sil-sung, 8th generation:** He was a cousin of King Nae-mool. He ascended the throne as 18th king of Silla in 402.

- **King Nool-ji, 9th generation:** He was a son of King Nae-mool, and ascended the throne as 19th king of Silla in 417. He taught people how to pull a wagon with an ox.

- **King Jah-bee, 10th generation:** ascended as 20th king of Silla in 458.

- **King Soh-ji, 11th generation:** 21st king of Silla in 479. He introduced market system and minted coins so that people could trade goods at a market.

- **King Ji-jeung, 11th generation:** King did not have a son, so his cousin ascended to the throne as 22nd king of Silla in 500. He prohibited 'soon-jahng' (ancient burial custom that buried male and female subjects alive, five of each, with deceased king or royal families), and he also enlarged territory by uniting 'So-Kah-yah-gook' and 'Woo-san-gook' in 513. He paid his attention for the improvement of agriculture, industry, and culture; he expanded the marketing system to nationwide, which the previous king started. He standardized the mourner's garb and the uniform of the government officials, and decisively reformed administrative districts. He ordered to build stone water tanks to save rainwater and ships to transport cargos or people. He changed the name of country to 'Silla'. Silla is an English version of two letters 'shin-la', which means a nation seeking the improvement of welfare of all citizens.

- **King Bub-heung, 12th generation:** 23rd king of Silla in 514.

- **King Jin-heung: 13th generation:** The king did not have a son, so his nephew ascended the throne as 24th king of Silla in 540. He ordered to publish a history

book of Silla, and expanded territory by uniting 'Dae-Kah-yah-gook'. He ordered to build four stone monuments along the border with Baekje and Koguryo, one each at Chang-nyung, Bee-bong, Ma-woon-ryung, and Whang-cho-ryung.

- King Jin-jee, 14th generation: His elder brother died, so he ascended the throne as 25th king of Silla in 576.

- King Jin-pyung, 15th generation: A nephew of the previous king ascended the throne as 26th king of Silla in 579.

- Queen Suhn-duck, 16th generation: Previous king did not have a son, so his daughter ascended the throne as 27th king of Silla in 632. She was wise to foretell that peony has no fragrance, simply looking at a painting the Emperor of Dang sent. She said there is no bee on the flower.

- Queen Jin-duck, 16th generation: The king had no son, so her cousin ascended the throne as 28th king of Silla in 647. She changed uniforms of government officials similar to those of Dang China and began to use Dang's calendar. She sent an envoy to the Emperor of Dang to suggest a joint expedition to destroy Baekje.

- King Moo-yuhl, 16th generation: The king had no son, so her younger cousin ascended the throne as 29th king of Silla in 654. He destroyed Baekje in 660 with the help of Dang Army. For his contribution as a diplomat and destroying archrival Baekje, his grandson King Shin-moon conferred a posthumous title of 'Taejong' (great king); so we know him as both Choon-choo Kim and King Taejong Moo-yuhl after his death.

- King Moon-moo, 17th generation: He ascended the throne as the 30th king of Silla in 661. He practiced 'Wha-rahng-do,' a youth organization to improve swordmanship and mental power in Silla. He and his brother In-moon, assisted his father as an administrator or as a general to achieve great merits. He united "Tahm-la" (Cheju Is.) in 662. In 667, the emperor of Dang China requested him to send army to his expedition force to Koguryo. He sent his brother In-moon and Heum-soon Kim, a younger brother of General Yoo-shin Kim who was old and sick. Dang Emperor advanced southwards with large force, and king's army

advanced toward Pyung-yang from south till the capital was fallen; King Bo-jahng of Koguryo surrendered; Koguryo was destroyed in 668 after 28 kings or 705 years since Joo-mong Koh found the nation.

King made seals for government officials and distributed calendar so people to use widely. Meantime, Jo-young Dae, a remnant of Koguryo found the nation of Bahl-hae. A concubine captivated the emperor who did not take care of government affairs; all Dang Army stationed in Silla were recalled; once Lee returned to his country, the unification of the Three Kingdoms was completed. He willed to cremate him and bury bones in the East Sea so that his spirit could become a dragon to fend off Japanese pirates. According to his will, a large boulder was carved out to make a small pond at the center and four water channels toward the four directions. The pond was covered with a flat stone, his bones presumably placed under the stone.

- King Shin-moon, 18th generation: He ascended the throne as 31st king of Silla in 681.

- King Hyo-soh, 19th generation: 32nd king of Silla in 692.

- King Sung-duck, 19th generation: The king had no son, and his younger brother ascended the throne as 33rd king of Silla in 702. A water clock (noo-gahk) was invented during his reign.

- King Hyo-sung, 20th generation: The eldest son emigrated to Dang China, so brother ascended the throne as 34th king of Silla in 737.

- King Kyung-duck, 20th generation: The king deceased without any child; his younger brother ascended the throne as 35th king of Silla in 742.

- King Hye-gong, 21st generation: He ascended the throne as 36th king of Silla in 765.

- King Suhn-duck, 17th generation: Because the king had no son, a descendent of Nool-ji-wang (9th generation) became the 37th king of Silla in 780. His mother was influential for choosing her son as a king.

• King Won-sung, 19th generation: Because the king had no son, the descendent of the youngest brother of King Bub-heung ascended the throne as 38th king of Silla in 785. He started to hire civilian officials, since military officers were not needed after the unification. His tomb is designated as historical remains No. 26; 12 stone animals, guardian stones, scholars, soldiers, and stone lion's shows the skills of stonework.

• King So-sung, 21st generation: Since son died at young age, the eldest grandson ascended the throne as 39th king of Silla in 799.

• King Ae-jang, 22nd generation: He ascended the throne as 40th king of Silla in 800. He ordered to build a Buddhist temple called Hae-in-sah that is renowned to have the complete collection of Buddhist Sutras, 80,000 carved wooden pieces; they were used to imprint on paper.

• King Huhn-duck, 21st generation: Because the king deceased without any child, his uncle ascended the throne as 41st king of Silla in 809.

• King Heung-duck, 21st generation: Because the king had no son, his younger brother ascended the throne as 42nd king of Silla in 826.

• King Hee-kang, 22nd generation: Because the king had no son, his younger brother's son ascended the throne as 43rd king of Silla in 836.

• King Min-ae, 23rd generation: The niece of King Ae-jang (22nd generation) ascended the throne as 44th king of Silla in 838.

• King Shin-moo, 22nd generation: Because the king deceased without a son, King Hee-kang's cousin ascended the throne as 45th king of Silla in 836. His father Kyoon-jung suppressed the rebels led by Huhn-chang Kim in 822, which helped his son to become a king.

• King Moon-sung, 23rd generation: He ascended the throne as 46th king of Silla in 839. As a devout Buddhist, he permitted to build Buddhist temple, against King Ae-jang's decree, and he encouraged spreading the teachings of Buddha. He gave employment to 105 scholars returned from Dang China, at school for them to

teach Confucianism and Buddhism.

- King Huhn-ahn, 22nd generation: For unknown reason, deceased king's uncle ascended the throne as 47th king of Silla in 857.

- Goong-yeh, 23rd generation: When his father deceased, there was a bloody clash among his family. He became a Buddhist monk, but he rebelled against Book-won. In 901, he declared himself King Tae-bong and built a palace at Chul-won. He was very cruel and temperamental to his followers, and he lost respect from them. In 918, Koryo's Taejo Guhn Wang, who was one of his followers, destroyed his kingdom, later-Koguryo. Guhn Wang did it to survive, but he respected the spirit of Goong-yeh who wanted to restore the vast and powerful country of Koguryo; so he named his kingdom as Koryo, a shorten name of it.

- King Kyung-moon, 24th generation: He, who was the grandson of King Hee-kang (22nd generation), ascended the throne as 48th king of Silla in 861 after winning a bloody battle against Kyoong-jung's descendents.

- King Huhn-kang, 25th generation: Ascended as 49th king of Silla in 875.

- King Jung-kang, 25th generation: For unknown reason, the deceased king's brother ascended the throne as 50th king of Silla in 886.

- Queen Jin-sung, 25th generation: Because the king had no son, his sister ascended the throne as 51st king of Silla in 887.

- King Hyo-kong, 26th generation: Because the king had no son, her nephew or the son of King Huhn-kang, ascended the throne as 52nd king of Silla in 897. To restore the law and order, Kim clan abdicated 53rd, 54th, and 55th kings of Silla to Park clan till 927.

- King Kyung-soon, 28th generation: In 927, later-Baekje's king Gyun-whyun invaded the capital and killed 55th king of Silla, King Kyung-ae from Park clan. Park clan abdicated the throne back to Kim clan, and King Kyung-soon ascended to the throne as 56th king of Silla. He could not control the country from chaotic situations. He decided to turn over the country to Guhn Wang of Koryo in 935.

• Il Kim, crown prince, 29th generation: He objected his father's plan; he expostulated to the king that the rise and fall of a country would be determined by the divine providence. But his father did not accept his suggestion. Filled with deep sadness, the prince retreated to Mt. Gae-gol (Mt. Keum-kang), and lived in a cave wearing mourners' hemp cloth. So, people nicknamed him as Mah-ei-tae-jah (hemp clothed prince).

• Eun-yuhl Kim, 29th generation: The fourth son supported his father. The king of Koryo appointed him as 'See-joong', a cabinet member, and bestowed him the title of 'Dae-ahn-goon', a highest position. He continued the lineage of Kyung-ju Kim clan, including my family. He started a new branch, Dae-ahn-goon-pah, because Kyung-ju Kim clan was divided into nine branches after Silla was ruined.

• Duck-jae Kim, 40th generation: His official title was "Juhng-huhn-dae-boo", served Sung-gye Lee as a secretary of defense. His descendants started a new branch of Kim clan, called Byung-pahn-gong-pah' (descendents of the secretary of defense). When Sung-gye Lee was grieved over the wars between princes, Sah-ei Cho and other merits of founding Lee Dynasty revolted against Taejong to restore Taejo as a king. This plot ended in vain, but Taejong could not punish them, because his father, Taejo was involved in it. He was divested of his office and exiled in Juhng-pyung.

• Kyoon Kim, 42nd generation: He helped Sung-gye Lee to found a new nation; as a meritorious subject, he received the town of Kyungju as his property. His job title was promoted to 'Soong-rok-dae-boo'. He started a branch of Kim clan, called 'Keh-rim-goon-pah', because Keh-rim was the old name of Kyungju.

• Moon-kee Kim, 43rd generation: He was one of the six scholars who plotted to kill Sejo when he usurped the throne from his young nephew. One colleague, Jil Kim, informed the plot to Sejo, who killed all six.

• Soon-bong Kim, 58th generation: He was born in July 1838. His official title was 'Tong-hoon-dae-boo' (5th highest level) and he served as a 'Chahm-bong', in charge of managing the palace and tomb of Taejo. He restored the border monument of King Jin-heung of Silla at Whang-cho-ryung in 1890, for it was buried during a storm. With his own money, he rebuilt foundations and landscape

for the monument.

- **Tae-jeep Kim, 59th generation:** He was born in 1858 and deceased in 1896. He passed a government examination to become a 'Jin-sah' at his age of 27, but deceased at the age of 38. He is my great-grandfather.

- **Dahl-jeep Kim, 59th generation:** Soon-bong had made great political contribution for the reformist movement of Hong-jeep Kim and sent Dahl-jeep, the youngest brother Soon-ik's third son to Myung-chee University to study law. He wrote a textbook of law, and he was a judge, but he died at young age of 29. Kyo-shin Kim respected him as one of his role models and displayed his picture in front of his desk.

- **Yum-hee Kim, 60th generation:** My grandfather who was born in 1881 and deceased in 1904. He married to my grandmother, Shin Yang, who became a widow while she was still pregnant with my uncle.

- **Keel-hee Kim, 60th generation:** Dahl-jeep's older brother Won-jeep's son. Because all family genealogy were kept in North Korea after the Korean War, he restored it by referencing books such as Hahm-san-jee (Books about Ham-kyung-do), Lee-jo-bang-mok, Sah-mah-bang-mok, together with Kyo-in, 61st generation and Kyo-hyun, 61st generation.

- **Kyo-shin Kim, 61st generation:** Born on April 18, 1901 in Ham-heung, Hamkyung-namdo province. He lived as a teacher, a devout Christian, and a patriot, and deceased on April 23, 1945. He lived as a perfect ideal man doing his best for others and for Korean.

김정민

Kyo Shin Kim's Family Stories

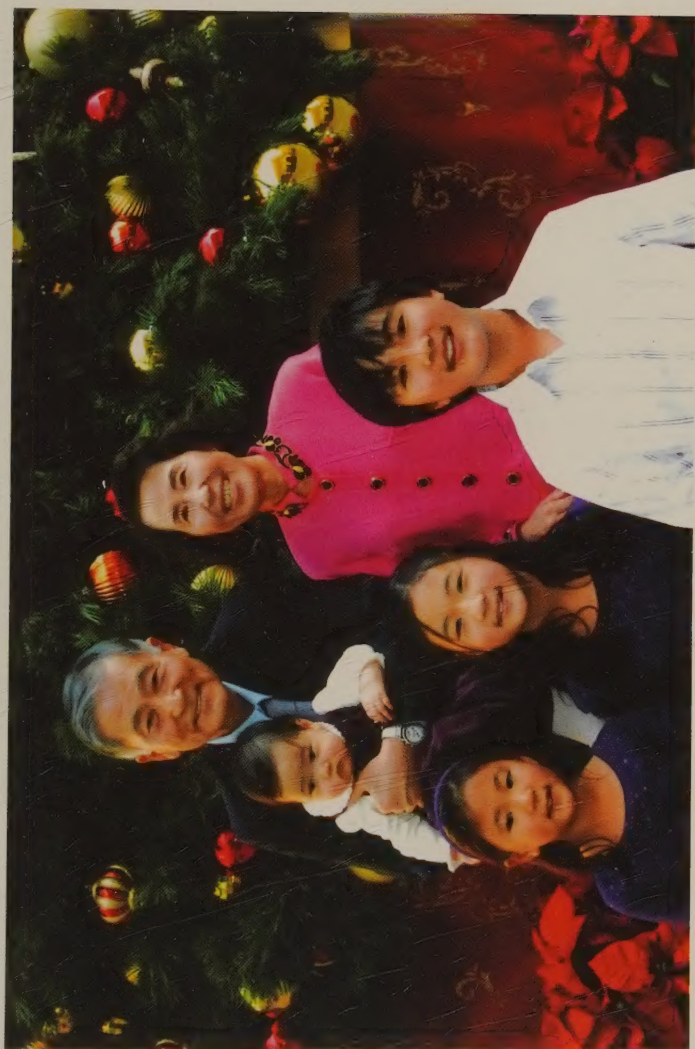
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Back: Natalie in my arms, Kyung
Front: Sabrina, Sarah, and Samuel, who came to celebrate my 70th birthday.



September 2002, Denmark, Gefion Fountain

Pool of endless human greed!

promised to give all land Gefjun (mother) could plow in a day.

turned 4 sons into oxen, and whipped them hard to get more land!



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